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A Historical Analysis of Human Rights And Women’s Status in Pakistan

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Abstract

Human rights are the fundamental rights which are inherent to all human beings. Whatever the nationality, place of birth, caste, gender, ethnic or national origin, religion are equally entitled to human rights without discrimination. All these rights are interconnected. These rights are resulted by the struggle of different human societies. In 2003 Byrne Darren stated that “the inalienable and indivisible right held by all are the basic standards of justice. Without justice and equality people cannot live with dignity. Human rights are a set of individual and collective rights that have been formally promoted and protected by international and domestic law since the UN Declaration of human rights in 1948. Islam gave human rights as early as the fourteenth century. In Islam one tries to remain subservient in total submission to the creator, the ever living one true God (Allah). The true guidance in life can only come from Holy Qur’an and the Qur’an has the answers to change the tears of the world into smiles. In the Qur’an women is raised to a status of a dignified human being.

Keywords: Human Rights, Women’s Status, Domestic Law, Justice, Equality

Introduction

Human rights may be regarded as those fundamental rights in any part of the world is entitled by virtue of having been born as human being. In common parlance these rights may be said those rights which are inherent in the people by virtue of their being human being.
Human rights are guaranteed by law in the forms of treaties, customary international law, general principles and other sources of international level. Human rights law are obligations of governments to comply in certain ways or to refrain certain acts in order to promote and protect freedom of individual or groups. According to Hannum, “The fundamental rights that humans have by the fact of being human, and that are neither created nor can be abrogated by any government” (Hannum, 2011). Blattberg (2009) described that human rights are “Commonly understood as inalienable fundamental rights to which person is inherently entitled simply because she or he is human being”. Human rights are thus conceived as universal and egalitarian. That mean these are applicable everywhere and equally for everyone. “These rights may exist natural rights or as legal rights, in local, regional, national and international law”.

Human Rights are about human both in individual and collective sense. Anybody has the right to argue as human being what he or she has the rights? These are accepted standards of permitted and forbidden actions in a state, which are consonant with justice, reason or goodness. These standards are maintainable morally and socially and can be justifiably claimed by anybody (Littman, 2003). The rights refer to those rights that are universal to humanity based on justice, regardless of residency status, ethnicity, citizenship and gender. The term “first gained wide usage in English due to the abolitionist movement, which drew on the common humanity of slaves and free persons” (Alston, 1992). According to the article 18 of Universal Declaration of Human Rights “when someone wants to speak about human rights, requires a conception of what rights one possesses by virtue of being human. That does not mean human rights in the self evident sense that those who have them, but rather, the rights that human beings have simply because they are human beings and independent of their varying social circumstances and degrees of merit (Donnley, 1989).

In the human history of civilization, the idea of rights and liberty existed although theme were different conception as in modern time. The famous experts on human rights Jack Donnelly described of that in the traditional societies the systems of “duties conceptions of justice, political legitimacy and human flourishing that sought to realize human dignity, flourishing, or well being entirely independent of human rights. These institutions and practices are after native to, rather than different formulations of human rights” (Donnley, 1989). The modern sense of human rights can be seen from the Renaissance Europe and the Protestant Reformation. These were developed during the early modern period alongside the European secularization of Judeo Christian ethics. The concept of human rights evolved in the west as important ethical concepts of justice and equality. McIntyre believed that there was no word for “right” in any language before 1400. Medieval charters of liberty such as the English Magna Carta were not charters of human rights, rather these were the foundation of limited and agreement to address
specific political circumstance, in the case of Magna Carta later being recognized in the course of modern discussion about rights (Blattberg, 2009)

**Islamic View of Human Rights**

Prophet Muhammad (Peace be Upon Him), fourteen hundred years before gave a complete packages of human rights in the farewell sermon. He presented such guiding principles for protection of human rights, which when applied, have the potential of creating peace to the suffering people of entire planet. The Prophet said about human beings:

O people listen carefully to what I say! May be the next year after this (Pilgrimage) I never meet you again.

O People, God has created you from only one man and a woman and distributed you in groups and tribes, so that you could be recognized distinctly; To Allah, he / she from among you is more respected and eminent, who is the more pious among you.

O people listen carefully; your sustainer is one and your father is also one. Remember, neither a nun-Arab has superiority over an Arab, nor an Arab a non-Arab; neither a black man has preference over a white one, nor a white man over a black one.

All human beings are the opposing of Adam and there is no reality about Adam except he fact that Adam was created out of clay (Khan, 2008).

The Prophet (Peace be Upon Him) said:

Now, all claims of superiority and nobility, all demands of blood and wealth, all retribution stand crushed under my feet. However, guardianship of the House of Allah and services of providing drinking water to the pilgrimage performance will continue unchanged (Khan, 2008).

This enunciates universal fraternity. The last sermon of the Prophet Muhammad (Peace be upon him) eliminates tribal and regional prejudices. It establishes universal brotherhood, put an end to tribal vendettas and revenge killings and put an end to tribal vendettas and revenge killings. It also, provides the basis of a just economic system.
Prophet Muhammad (Peace be Upon Him) protected rights of women and ensured:

O’ people! Your women have got rights over you. Similarly, your rights are upon your women. One of these rights is not to let any man others than her husband to establish sexual relations with her. Women should absolutely keep away from committing perversion. Should they happen to commit this mistake. Their husbands are allowed to punish them, but it should not be excessive (Sani, 1999).

He stressed that

Among the rights that women have upon you, one is that you should feed and clothe them well. I advise you to behave fairly with women because, on entering the wedding contract with you, they become submissive to you and do not remain independent. Fear Allah in their case. As you obtained them in the name of Allah on his name alone, they became legitimate to you (Sani, 1999).

The Quran is thus, provides the basis and guidelines for the protection of women rights. This sermon is the final guidance of the Holy Prophet to the community.

This remarkable farewell message is a charter of emancipation for all oppressed people and the basis for a just socio-political system. This sermon bears good findings for all humanity. The practical application in true spirit will serve the safeguarding of the rights of all people on earth. It is the best contribution of Islam to world civilization.

Prophet Muhammad (Peace be Upon Him) practiced each and every command laid down by the Quran and set up an ideal society on this basis. His deeds are recorded in compilation known as Sunnah. Under the social system of Islam, no human being is discriminated on ground of gender, power or wealth. We find many verses in the Quran which clarify the position of man and woman in society. Both are like two wheels of a carriage jointly working for its smooth running. Both are equally important in the eyes of God. The status of women in Islam will be discussed again in this article.

Here, we have to examine the state of Human Rights from 18th to 20th century with reference to the charter of United Nations.

**Human Rights in Various Centuries**

The issue of the Human Rights was introduced by Spanish clarics, such as Francisco de Vitoria and Bartolome de Las Casas. In the Valladolid, Juan Gones de Sepulvede,
Abida Parveen

mentioned an Aristotelian view of humanity as divided into classes of different worth, argued with Las cases who argued in favour of equal rights to freedom of slavery for all human regardless of race of religion (Hannum, 2011). In Britain in 1683, the English Bill of Rights, an Act Declaring the Rights and Liberties of the subject and setting the succession of the crown and the Scottish claim of Right each made illegal a range of oppressive governmental action (Blattberg, 2009).

In United States, major charges emerged during the 18\textsuperscript{th} century (1776) leading to the adoption of the United States Declaration of Independence. In France the French Declaration of Rights of Man and of the Citizen was established. Both of these provided certain legal rights. These were followed by the Virginia Declaration of Rights in 1776 emerging a number of fundamental civil rights and freedoms. These all hold that all men are created equal and endowed by their creator with certain unalienable rights that among these are life, liberty and the pursuit of happiness (Blattberg, 2009).

These were followed by philosophers such as John Stuart Mill, Thomas Paine and G.W.F Hegel during 18\textsuperscript{th} and 19\textsuperscript{th} centuries. The term human rights in Europe and USA was used in Paine’s the Right of Man and William Lloyd Garrison’s in 1831 writings in the Liberator. He mentioned that the way trying to enlist his readers in “The Great Cause of Human Rights”. Blattberg also said that the term “Human Rights” has been used by one author in 1742 (Blattberg, 2009).

During the early 19\textsuperscript{th} century, William Wilberforce in Britain worked for the abolition of slavery and because of his efforts the British crown passed the Slavery Abolition Act in 1833. The institution of Slavery had abolished between 1778 and 1804 in the Northern States of the USA. This “Peculiar institution” resulted the civil war in America in Southern states. Soon, after several amendments to the constitution of the USA were made (Hannum, 2011). The thirteen amendment banned slavery and fourteen amendment gave full citizenship and civil rights to all people born in the USA and the 15\textsuperscript{th} amendment guaranteed African Americans the right to vote (Hannum, 2011).

During the 20\textsuperscript{th} century, many movements were launched to achieve human rights. In the west (Europe / North America) professional social groups (labour unions) brought about laws granting workers the right to strike, work hours and forbidding child labour. The movements were also successful to achieve right of vote for women. National liberation movements succeeded in driving out colonial powers. The Indian subcontinent was divided into two parts and ended the British Raj. Movements by long oppressed racial and religious minorities had been successful in various parts of the world i.e. the African American civil Rights movements, minorities Movements and Women Movements in the USA. In 1864 the Red Cross, the labour code and the Geneva Convention were established. This laid the foundation of International Humanitarian Law, which further
developed following the two World Wars (Hannum, 2011). The League of Nations was established in 1919 and the Treaty of Versailles helped to end the war. The League’s goals included disarmament collective security, improving global welfare and settlement of disputes between countries through negotiation.

In fact, the charter of the League of Nations was a mandate to promote human rights which were later incorporated in the Universal Declaration of Human Rights. After the world war II, the Yalta conference (1945) the Allied Power established, The United Nations. The United Nations played important role in developing human rights and international human rights through its forum International Humanitarian Laws and International Human Rights Law were agreed. The United Nations charter provided a basis for the development of international rights protection. The preamble of the charter provides that the members “reaffirm faith in fundamental human rights in the equal rights of men and women” (Johnson et.al., 1998). It states that the purpose of the formation of the United Nations is “to achieve international co-operation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedom for all without distinction as to race, sex, language and religion” (Charter of the United Nations).

Discussion

Today there are numerous international treaties on human rights promulgated since the UN Declaration to which increasingly large number of Nations States are a party, while the language of human rights increasingly pervades moral, political and legal vocabulary to such an extent that may have claimed we now live in an age of rights. Human rights are those fundamental rights to which every man and or women living any part of the world entitled by virtue of having been as human being.

There are two main approaches of human rights, first is the Western and second is the Islamic approach. Mostly in Western societies, it is believed that the world has got the concept of human rights from the west. Western thinkers and scholars say the world has got the modern human rights from the great charter of Magna Carta, the first document received by the king from his subjects, which was issued by King John in 1215, but it did not limit the power of King in middle ages and it was just a piece of paper. Until 17th century, Elizabeth and Stuart periods no one knows that Magna Carta contained the principles to bound the king to renounce certain rights, respect legal principles, respect procedure control of parliament on the right of taxation and accept that the will of king could be bound by law. It shows that Western nations had no concept of human rights till the end of 16th century. We find explanation of these concepts or ideas at the end of 18th century in the constitution of USA and France. After the USA and French constitutions many other countries included basic human rights in their constitutions but were not given
to their people in their reality. In the middle of 20th century the United Nations passed the Universal Declaration of Human Rights against genocide and therefore, formulated the laws to check and revise it. Under the United Nations charter, an intergovernmental body seeks to apply international jurisdiction for universal human rights legislation. Within the UN machinery, human rights issues are primarily the concern of the United Nations Security Council and the United Nations Human Rights Council and there are numerous committees for safeguarding different human rights treaties (Safdar, 2005). The United Nations has an international mandate to achieve international cooperation in solving international problems and disputes of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect of human rights and for basic freedoms for all without distinction of race, language, religion or gender (Henkin, 1987).

Islam is Universal religion which introduced the concept of human rights before any other society in the world. Islam gives the ideas of a noble individual regardless of his/her caste, colour and creed and restored the dignity of entire humanity. Islam paved a way for an integral forum of existence for all human beings, dignity of man and woman in the society in terms of security and sanctity. When we talk about human rights in Islam mean the rights which are directly granted and gifted by God. These rights are not granted by any legislative council. In Islam, all the rights are given to man and women by God. No legislative assembly or government has the authority to abrogate or withdraw them. These rights are the part of the Islamic faith. As Islam is a universal religion and the human rights are not only for its followers but they are for all mankind as human being. According to Islamic human rights philosophy all the human beings are endowed by their creator with certain basic rights regardless of birth, place, caste, colour or gender.

**Status of Women in Islam**

Islam has guaranteed and safeguards right of women and has enjoined upon the entire society to treat women with respect, kindness and consideration. After Allah (God) and the Prophet (Peace be Upon Him) the highest status is given to mother. A respectable treatment of both parents has been enjoined and made mandatory. The Quran says:

> And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to me and to your parents, unto Me is the final destination (Al-Qur’an, 31:14).

Prophet Muhammad (Peace be Upon Him) asked his companions emphasized very good treatment of the mother. The role of women in Islam is of a wife. Women has a distinct figure which does not merge with personality of her husband after marriage, nor a woman her husband’s slave. Marriage entails assumption of some new responsibilities. Her rights
too cannot be usurped. The marital relationship is one of mutual love and devotion. Islam has bound man not only to fulfil the legal rights of his wife, but also to treat her with love. Sometimes a husband does not love his wife because of some fault in her. It is but natural. In such cases too, man is duty bound to treat her well because even her faults might be a hidden blessing for him. The Quran says:

O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the _Mahr_ you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good (Al-Qur’an, 4:19).

The Quran stresses:

And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect (Al-Qur’an, 30:21).

In Islam, a wife has been said to be the best of worldly goods. If a woman as wife is granted due status in the family, it would certainly result in the emergence of ideal family and consequently, of an ideal society.

The status of a daughter in Islam is also very important. Islam preached that daughter should be cherished and loved. How a daughter was treated in pre Islamic society, the Quran mentioned:

And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision (Al-Qur’an, 16:58-59).

Islam has given full legal rights and privileges to women and at the same time she is morally an object of respect and esteem. Islam stresses that a woman’s chastity has to be respected and protected under all circumstances, whether she belongs to our own nation or to the nation of enemy, whether she is our co religion or belongs to any others religion. The Quran says:

“Do not approach adultery” (Al-Qur’an, 17:32).
Islam prescribed very hard punishments for chastity. Anybody violating the chastity of woman, cannot escape from punishment. This right of chastity of woman has been gifted by God.

Islam recognizes equality for all human race regardless of colour, gender, race, language or nationality. According to Islamic Human Rights all human being are equal. The Qur’an says:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious - see V.2:2)]. Verily, Allah is All-Knowing, All-Aware (Al-Qur’an, 49:13).

Thus, it can be said that goodness and virtue is in all cases better than vice and evil. Islam laid down the principles that no citizen can be imprisoned unless his/ her guilt has been proved in an open court and to arrest anybody on the basis of suspicion and throw him into prison without proper court proceedings and providing him a reasonable opportunity to produce his/ her defense is not permissible. The Qur’an says:

Whenever you judge between people you should judge with the sense of justice (Al-Qur’an, 4:58).

In Islam all the people have the right to freely express their ideas and feelings on the condition that it could be used to spread the virtue and truth and not for spreading evils. No one has the right to use offensive language in the name of criticism. The Qur’an says:

They enjoins what is proper and forbid what is improper (Al-Qur’an, 9:71).

In Islam, freedom of expression is not only a right but it is also an obligation of calling people towards the right way and forbidding them from evils. The government has the duty to promote the freedom of expression for the propagation of virtue and truth.

In Islam, everybody has the basic fundamental right to freedom of faith and belief. It stresses that all are equal in the eyes of law, even the rulers are not above the law. No one is above the law and cannot claim immunity. The Quran and the Sunnah are the basis of Islam and are the guiding light in all aspect of human life, social, political, moral, spiritual and women rights. The Qur’an says:

It is he who created you from a single person, and made his mate of like nature, in order, that he might Burden and carries it about (Unnoticed), when she grows Heavy, they both pray to God (Al-Qur’an, 7:189).
These words clearly describe that both men and women are created from a single “person” as each other companions or places of rest.

God created all living being in pairs, male and female but no means one superior to other. The Qur’an says:

And God has made you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best; will they then believe in vain things, and be ungrateful for God’s favours? (Al-Qur’an, 16:72).

The Qur’an says:

For Muslim men and women, for believing men and women, for devout men and women, for true men and women. For men and women who are patient and constant, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity and for men and women, who, engage much as God’s praise, for them God prepared forgiveness and great reward (Al-Qur’an, 33:35).

These verses explain that woman has not been considered inferior by God. She like her male counterpart has been directed by God to seek his guidance. The Qur’an message is universal and open to everyone. Woman’s function in the society is the same as that of a man. Islam admits the rights of women. Islam does not impose restrictions or restraints to the freedom and privileges of women. Prophet Muhammad (Peace be Upon Him) ordered the last sermon

Treat your women well and be kind to them for they are your partners and committed helpers (Khan, 2008).

A woman is equally important as compared to man as a member of society. In front of God, there are same standards of punishment and rewards for men and women, both came from the same essence and soul and they are equal. Neither gender can be superior because it would be a contradiction of equality. Men and women are regarded as equal, keeping in view their different nature and particular disposition. Islam gives the right to work, to earn money if women need it or want it. According to the Qur’an:

Men have a share of what they earn and women have a share of what they earn (Al-Qur’an, 4:32).
Similarly, women enjoy having rights to property in Islam.

Men have share of what their parents and relatives leave behind and women have a share of what their parents and relatives leave behind, whether the estate be a small or large a legal share (Al-Qur’an, 4:7).

The verses from the Holy Qur’an clearly show how Islam determines the status of woman in society. The problem starts when people misinterpret the teachings of Islam, according to their own wishes. Scholars, throughout the history of Islam, male historians and religious scholars wrote about the teachings of Islam and they kept their gender biased approach in their work. Similarly different cultural and traditional practices have been incorporated in the teaching of Islam, which have spoiled the true teaching of Islam. A society that denies women their due rights and behaves them in undignified and blameworthy manner can be of a traditional tribal structure, but cannot be viewed as Islamic.

**Violence against Women in Pakistan**

The constitution of Pakistan give equal rights to man and woman as it says “there shall be no discrimination on the basis of sex alone. No citizen, otherwise qualifies for appointment in the service of Pakistan shall be discriminated against in respect of any such appointment on the ground only of … sex, steps shall be taken to full participation of women in all spheres of national life. The state shall protect the marriage, the family, the mother. The state shall (ensure) that women are not employed in vacations unsuited to their sex”.

In the year 2014, statistics shows that incidents of violence and injustices against women, because of natural disasters such as floods and ongoing war against terror in the tribal regions resulted in their displacement, making their plight worse. The year witnessed cases of extreme public brutality against women such as family bludgeoning a pregnant woman to death outside the High Court in Lahore for marrying without their approval (HRCP, 2014).

That the right to public space for women was fraught regarding security was also understand by two incidents in Baluchistan. In the first one, a masked man entered a jewellery shop in Quetta and sprayed acid on four women patrons. In the second incident, two teenage sisters shopping in Bazaar in Mastung were attacked in the same method in the province in 2012 in Dalbandin Kalat and Quetta, leaving out a terrible message that women venturing independently into the public domain would be attacked (HRCP, 2014).
Each year promises are made for the protection of the women but to remain unfulfilled by the end of the year. Violence in Pakistan takes many forms varying from physical to mental torture many of which are not even recognized as violence by the victims. According to the Human Rights Commission of Pakistan, in 2014 “597 women and girls were gang raped, 828 raped, and 36 stripped in public in the country (HRCP, 2014).

**Cultural and Structural Violence**

Violence against women is a worldwide problem, it includes half of the humanity. Women all over the world face multiple forms of violence just because of being women. There are many cultural and structural causes which provide sound basis for the continual perpetuation of violence against women all over the world. Pakistani society is a true example of manifesting this violence where there are deep seated beliefs based on culture and traditions, norms and social institutions that legitimize and therefore perpetuate violence against women. Women are considered as personal properties of men and men control every aspect of lives of women including their behaviour and movements. Men have the rights to make decisions, and women have to follow their decisions in family, tribe, community and society in many areas, like in North West Frontier Province, Baluchistan, rural Sindh and rural Punjab, women are not even considered women come to be discussed in law in the same terms as material objects and possessions. This is normally reflected in Pakistan’s rape laws, which treat the offence as one of theft of a male’s private property, with no consideration for the woman’s rights human beings. Rather, they are viewed as personal property with which to barter and trade. For instance, in rural areas, where traditions of women living in rural areas of Baluchistan where most of women have to bear the double burden of domestic and work outside the home mainly in fields. Many men in these rural areas completely consider women as subordinates, mere servants doing work in the home. Normally, a father in rural areas of Pakistan thinks that there is no benefit to give education to a daughter, because she will be to wash dishes after marriage. Men strongly believe that the actual duty of women is to work inside the home not outside.

In Pakistani society, working women are not liked or respected by most people and many men prefer not to marry them. Women are normally considered subordinates to men, because of economic interdependence. In short, working women are not considered good character human beings; because, to some extent, women have to become free from the dependence of men and they have become able to make decisions for themselves. It is normal in Pakistan for a husband to beat his wife, for a brother to beat his sister, and for father to beat his daughter, because of very minor issues, such as coming home late after the college, cooking poorly, or going out without permission. Unfortunately, it is the traditional setup of Pakistani society, whereby a man is expected to be responsible person for the nourishment of the family, in economic terms. Due to this cultural belief, men try
for jobs, and women, who are dependent on men, try to marry that man who has a nice job and economic stability. This is also an important reason for the backwardness of Pakistani economy, where half of the population does not work and remains dependent on the working half of the population. In Pakistan women have strict limitations regarding their thinking and movements. When she wears any dress, she will keep the perceptions of her close male relatives such as brother, husbands and fathers in view. Excluding some educated and urbanized families, almost every woman in Pakistan goes outside the home with the permission of man. She will get education according to the dictations and decisions of her male family members. She cannot marry without the consent of her male family members Pakistani society is a society where a man is the head of family with complete decision making powers, and the woman normally obeys the orders of the man, because the man is giving her basic necessities of life such as food, shelter and clothes (HRCP, 2014).

Because of deep seated cultural and traditional practices and inadequate responses of society and government, in Pakistan women are the victims of direct violence and in most cases, they are killed mercilessly in the name of honour, customs and compensation of crimes or bringing insufficient dowry. It can be said that when a husband kills his female relative because of suspicion or any other reason. When the majority of man follow the same practice of killing women, it is structural violence, which is embedded in patriarchal setup of society and when society does not give adequate attention towards this in human behaviour, it can be said to be a manifestation of cultural violence. It is unfortunate that Pakistani society is not acting against this vicious circle of violence to a considerable extent because of ignorance and an overall gender biased approach. Violence against women in Pakistan does not only bring physical injuries to women but also has psychological impacts on their thinking. Domestic violence leaves a deep seated trauma with no proper healing. Further it brings misery, especially in cases of rape, when the victims of rape has to provide four male witnesses in order to prove rape. Society consider women as responsible for adultery and in some cases, women are killed by their relatives because she has brought shame towards the family. This is called honour killing.

Honour killing is one of the worst forms of violence against women. It is an extreme form of direct physical violence, which is marked by great suffering. In recent years, Pakistan has been criticized because of the dramatic rise in the incidence of honour killings in the country.

Honour killings can also be described as extra judicial punishment of a female relative for assumed sexual and marriage offences. These offences, which are considered as a misdeed or insult, include sexual faithlessness, marrying without the will of parents or having a relationship that the family considers to be inappropriate and rebelling against the tribal and social matrimonial customs. These acts of killing women are justified on
the basis that the offence has brought dishonour and shame to family or tribe (HRCP, 2014).

Honour killings are justified in the name of religious tradition. These traditions have become blurred and corrupted, allowing for widespread abuse. Women and young girls are being killed by husbands, fathers, and brothers who feel shame as been brought upon their family. Authorities blame women for their deaths, believing that they deserve punishment for their actions and murder is a justifiable action taken by men. Hundreds of women die each year in Pakistan as a result of Honour Killings. Many killings go unreported, placing some estimates of those actually dying in the thousands one in every five homicides in Pakistan are related to an honour killing.

**Women’s Human Rights and Islam**

Pakistani people claim their society as an Islamic society. Islam admits the rights of women. Islam does not impose restrictions or restraints to the freedom and privileges of women. The rights of women are present vividly and resolutely in the teachings of Islam. A woman is equally important to man as member of society. In front of God, there are same standards of punishments and rewards for women and men. Since men and women both came from the same essence, they are equal in their humanity.

The discussion in the beginning of the paper and verses of Holy Quran clearly show how Islam determines the status of women in society. The problem arises when people misinterpret the teachings of Islam according to their own wishes. Scholars, such as highlighted throughout the history of Islam, male historians and religious scholars wrote about the teachings of Islam and they kept their gender biased approach in their work. Similarly, different cultural and traditional practices have been incorporated in the teachings of Islam, which have spoiled the true teachings of Islam.

After analyzing the rights given by Islam, it will be difficult to consider Pakistani society an Islamic society where traditional and social norms put strict obstacles in the way of progress for women. A society that denies women their due rights, and behaves towards them in an undignified and blameworthy manner can be an example of a traditional tribal structure, but cannot be viewed as Islam.

**Conclusions**

Violence against women is a concern of noticeably significant importance at societal and family levels. Domestic or intra family violence perpetrated by both male and female family members and relatives deserves special attention. Domestic violence is a serious threat to basic human rights and psychological well being. Violence against women is a
complex problem which requires coordinated solutions, involving the participation of both the state and civil society. There is a strong and urgent need for mobilizing and adequately utilizing all allied sectors of society for formulating policy and programs. These involve the development of community networks in order to provide case and support to people who are victims of violence. This also involve the promotion of non violent relations in public and private lives of men and women (Shamsuddin, 2007). Regressive social practices, entrenched deeply in tribal and feudal customs and traditions, coupled with an obscurantist interpretation of religious leaders, are the main hurdles in the way of women, demanding their rights. Changing social attitudes towards women in Pakistani society requires sustained efforts. Pakistan cannot become a moderate, progressive and a prosperous Muslim country without strengthening civil society. This requires first and foremost giving men and women equal access to opportunities in life, with particular emphasis on the protection of the rights, safety and well being of women. If half of the population of Pakistan is spending life marked by strong feelings of fear and insecurity, directly or indirectly, how can Pakistan stand among the prosperous countries of the world? How Pakistan, which was created on the name of Islam, can be a role model for Islamic countries as well. Only through the education of women and by making them leaders and equal participants in decision making and in deciding their own future, that Pakistan will ever be free itself from the bonds of illiteracy, inequality and poverty. International declarations and agreements may play an important role to pressurize the government of Pakistan to make adequate laws or policies in order to control the violence against women but the ultimate solution lies in the realization of gender equality. Change can come and must come from both men and women. To work for a society free from gender based violence is not be possible if Pakistani people do not take into account or address the role of women. Women not only are mothers, daughters sisters and wives but they are human beings as well. They should not be treated as objects whose existence is defined by their relationship to men. Rather, they should be treated as equals having the right to live, work, contribute, earn. Everyone should acknowledge this role or right in Pakistani society from government to a common man.

The reality is this that women are as capable as men in any task not involving excessive physical activity. Unless the men of Pakistan do not react against the patriarchal patterns of society, social conditions will remain problematic and further promoting violence against women. Gender inequality is a product of the society’s patriarchal and pathetic attitude and has nothing to do with the knowing or thinking powers of women. Violence against women sustains its momentum. Handling one factor will obviously effect other factors. The government has to address concerning issues of human rights. Pakistan will remain to be a country in which women will be living like second class citizens. It is not bad to be backward in material progress but it is bad to be backward in thoughts. At least people of Pakistan should not be mentally backward and narrow minded. If people of Pakistan try to remove this social illness, things, may start to change.
In the end I would conclude that Islam may tolerate many things but it teaches zero tolerance for injustice, oppression and violation of rights of human beings. In Surah e Nisa Allah says:

And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help" (Al-Quran, 4:75).

This verse signifies the status of women in society.

References

Al-Qur’an, 16:58-59
Al-Qur’an, 16:72
Al-Qur’an, 17:32
Al-Qur’an, 30:21
Al-Qur’an, 31:14
Al-Qur’an, 33:35
Al-Qur’an, 4:19
Al-Qur’an, 4:32
Al-Qur’an, 4:58
Al-Qur’an, 4:7
Al-Qur’an, 49:13
Al-Qur’an, 7:189
Al-Qur’an, 9:71
Al-Quran, 4:75


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Determinants Of Fertility And Fertility Preferences In Pakistan: Comparative Secondary Analysis Of PDHS 2007-2013

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Abstract

Fertility rate is on gradual decline in Pakistan like other developing countries with increased acceptance of family planning methods. Pakistan Demographic and Health Surveys revealed a slow decline from 4.1 in 2007 to 3.8 children per woman in 2013. Despite availability of nationally representative primary data, empirical researches on demographic and health determinants of fertility and fertility preferences in Pakistan are rare. The aim of this study is to assess the major differences in factors determining fertility and fertility preferences in Pakistan Demographic and Health Survey 2006-2007 and 2012-2013. Using two data sets Pakistan Demographic and Health Survey 2006-2007 and 2012-2013, researchers conducted a comparison of findings generated in secondary analyses. Researchers studied the association of social demographics, reproductive history and infant mortality with fertility and fertility preferences among ever-married women of reproductive age (15-49). Results are indicated using binary logistic regression and multivariate analysis. Findings support the association of social demographics of women, living sons, child mortality and reproductive history with ideal number of children; desire to reproduce more and number of living children. Injection induced labour pains, C-section deliveries, fistula problem, abortions and spotting during gestation are associated significantly with lower ideal number of children. Living sons are positively associated with ideal number of children and negatively associated with desire to reproduce more. The desire to reproduce more in association with women’s age 15-29, rural place of residence and C-section deliveries has reduced over time from 2007 to 2013 in country. Complications during pregnancies and delivery are important determinants of fertility and fertility preferences among women. Further research is needed to assess the association of pregnancy and delivery problems with fertility and fertility preferences in Pakistan.

Keywords: Fertility Preferences, Fertility in Pakistan, Determinants, Reproductive History.
Introduction

Fertility refers to the number of live births by an average woman throughout her reproductive career. Globally, fertility rate has reduced to 3 children per women (UNDESA, 2011). However, demographic surveys in Pakistan demonstrate a steady decline in fertility rate with 3.8 in 2013 and 4.1 children per women in 2007 (PDHS, 2012-2013). This number is expected to reduce further in the coming years because average birth interval and smaller family size have increased over last 10 years in Pakistan (PDHS, 2006-07). In contrast to fertility and reproductive behaviour, the term ‘fertility preference’ frequently appears in empirical literature and refers to the ideal number of children a couple should have. It is assessed through ideal family size and the desire to reproduce more children (Ali, 1989). Hence, fertility preferences of a woman may not guide her actual reproductive behaviour.

Fertility surveys provide useful information on population growth prospects, demand for contraceptives and women health facilities in any country (Debpuur, Debpuur, & Bawah, 2002). Numerous studies proved the association of demographic and health factors with fertility and fertility preferences in diverse social contexts (Adhikari, 2010; Hayford &
Aisha Jalil, Rubeena Zakar, Ahmed Usman, Aaisha Amjad

Agadjanian, 2012; Toor, 2007). However, there is dearth of empirical researches on demographic and health factors associated with fertility and fertility preferences in Pakistan (Roy et al., 2008). To our knowledge, none of researches compared the trends of demographic and health factors determining fertility and fertility preferences in Pakistan.

In low fertility societies; delayed marriage, higher education, smaller family size, wealth, absence of child death and living in rich households are found significantly associated with a low desire to reproduce more children (Mekonnen & Worku, 2011). The women in low fertility developed countries demonstrated a higher likelihood of going through C-section deliveries on selective basis in contrast to emergency cesarean section (Ma KZM, Norton, & Lee, 2010). The later mode of delivery is common in developing countries like Pakistan. Fifty percent of the women in Pakistan go through emergency C-section after long labour pains and other delivery related complications (Sheikh et al., 2011). The women having difficult pregnancies and C-section deliveries are more likely to have lower ideal and actual number of children (Jayaraman, Mishra, & Arnold, 2009). Also the number of children reproduced by women can be limited by multiple abdominal deliveries.

Reproductive history, health problems faced during pregnancy, child mortality, son preference, women’s characteristics, age at first marriage, place of residence, religion, family planning methods, household headship and husband’s profile significantly determine the ideal and actual family size in high fertility contexts (Bhatti & Jeffery, 2012; McAllister et al., 2012; Pande & Astone, 2007; Zhang, 1990). Studies in South Asian countries revealed that the son preference is one of the most important factors determining reproductive behaviour of women (Arnold, Choe, & Roy, 1998; Brunson, 2010; Chauhduri, 2012; Larsen, Chung, & Das Gupta, 1998; Hussain, Fikree & Berendes, 2000).

Empirical studies in India found that the short interval of breast feeding for female children, sibling and birth order effect are significant outcomes of son targeting reproductive behaviour (Basu & De Jong, 2010; Javachandran & Kuziemko, 2011). The social pressure to reproduce a male child is increasing the likelihood of using sex selective abortion technologies that may generate an imbalanced sex ratio in India (Sathar & Casterline, 1998). In contrast, sex selective abortion technologies may not be used in Pakistan due to religious prohibitions and abortion laws. According to law in Pakistan, induced abortions are legal in limited circumstances mostly when mother’s life is threatened (Vlassoff et al., 2009).

Moreover, childbearing is associated with decline in women’s health, age and fertility (Gilks, 1986). The reproductive health problems during gestation and at the time of delivery, also affect women’s fertility preferences and subsequent reproduction (Harrison
Determinants of Fertility and Fertility Preferences in Pakistan: Comparative Secondary Analysis of PDHS 2007-2013

Reproductive history is found to be associated with death and life span of women later on (Doblhammer, 2000). Decline in child mortality is another determinant of fertility and fertility preference (Freedman, 1997). Pregnancy history and mode of delivery are not extensively studied in the context of Pakistan.

The present study addresses the gaps in the literature by assessing differentials in the association of demographic and reproductive health factors with fertility and reproductive behaviour in two recent Pakistan Demographic and Health Surveys: 2007 and 2013. The objectives of this study are to analyze: (i) The association of social demographics of women, reproductive history, child birth and mortality; and problems during gestation with ideal number of children, desire for more children and living children on the basis of primary data PDHS 2006-2007 and 2012-2013. (ii) To analyze the differentials in determinants of fertility and fertility preferences in both data sets.

Materials and Methods

We used data from Pakistan Demographic and Health Survey: 2006-2007 and 2012-2013 to carry out a secondary analysis. PDHS provides nationally representative primary data with large sample size of ever married women of reproductive age (15-49). Results of this study are indicated by binary logistic regression and multivariate logistic regression analyses. SPSS version 22.0 (SPSS, Chicago, IL, USA) is used for data storage and statistical analysis. The variables revealing a significant relationship in bivariate analysis are included in multivariate analysis. Variables that are found to be correlated and insignificant (p value not less than .05) are not included in multivariate analysis. The results are based on odds ratio, 95% confidence interval and statistically significant P value <0.05.

The dependent variables are: ideal number of children, desire for more children and living children. We selected the variables that appeared the most in empirical researches for strong association with fertility and fertility preferences. However, the availability of required variables in DHS data was the major limitation of our study. Independent variables are: social demographics of women (age, education, wealth index, occupation and place of residence); reproductive history (miscarriages, stillbirths, abortions, fistula problem, deliveries by caesarian section and injection induced labour pains); child birth and mortality (children ever born, living sons, sons and daughters died); problems during gestation (Severe headache, blurring of vision, vaginal bleeding, convulsions, epigastric pains, swelling on face and hands). Dependent variables are dichotomized in order to pursue the objectives of this research. The ideal and living children are coded as 0-4 (few children) and 5+ (high children). Desire for more is categorized as ‘no’ and ‘yes’. All these categories are recoded as 0 for ‘no’ and 1 for ‘yes’. The independent variables
indicate: social demographic characteristics, fertility, child mortality, health problems during pregnancies and delivery.

The variables: health problems during pregnancies and delivery are only available in the data set of 2006-07. Therefore, we conducted bivariate and multivariate analysis of PDHS 2007 to include the findings of stillbirths, injection induced labour pains, fistula and problems during gestation (Severe headache, blurring of vision, vaginal bleeding, convulsions, epigastric pains, swelling on face and hands) in this paper.

Our findings demonstrated that stillbirths, injection induced labour pains, fistula and problems during gestation (Severe headache, blurring of vision, vaginal bleeding, convulsions, epigastric pains, swelling on face and hands) are significantly associated with fertility and fertility preferences. Hence, complications during pregnancies and delivery are important determinants of fertility and fertility preferences among women. The ideal number of children ranged from 0 to 20 inclusive of numeric responses. The non-numeric responses involved: ‘up to God’, ‘not yet decided’, and ‘don’t know’. In the data analysis, the non-numeric responses are taken in the category of 5 to 20 + more.

Results

Social Demographic Characteristics of Women

The group of young aged women (15-29 years) constitutes the greatest percentage with 41.4% women in data set 2006-07; whereas proportion of young women of similar age is the least of all other age groups with 20% in year 2012-13. We found significant differentials in type of place of residence in both sets of data. 62% sampled in 2006-07 and 55% in 2012-13 belonged to rural place of residence. With regard to wealth index, 20% respondents sampled in 2007-06 are categorized in rich class with lowest percentage contribution in total sample. In contrast, middle income respondents are 20% in 2012-13.

Overall, the percentage of women completed higher education raised from 6.6% in 2007 to 7.5% in 2013. In addition, desire to reproduce more children has drastically reduced over time from 48% in 2007 to 70% in 2013 wanted to not to reproduce more children (see Table 1). In 2007, almost half of the women have 1 to 4 and 38.4% have more than 5 ever born children. The number of ever born children ranged from 0 to 16 in 2007 and 0 to 19 in 2013. Approximately 45% women reported 4 to 5 ideal number children in 2007 and 2013. Similarly, women reporting to have zero number of sons who have died revealed a declining trend in child mortality with 74.1% in 2013 from previously 84% in 2007.
Determinants of Fertility and Fertility Preferences

The binary logistic regression analysis of PDHS (2006-07) indicated that most of the social-demographic variables are significantly associated with number of living children and reproductive preferences. According to bivariate analysis of 2007 data, desire to reproduce more children is higher among the young women (OR= 30.33, 95% CI=26.05-35.3) as compared to the women of older age groups. On the contrary, women aged 15-29
are less likely to have desire to reproduce more (OR=.04, 95%CI=.035-.042) in year 2012-13. In 2007, women living in rural places are more likely to have desire to reproduce more in contrast to women living in urban areas. In contrast, women living in rural areas are found to have higher odds of no desire to reproduce more (see table 2).

### Table: 2

<table>
<thead>
<tr>
<th>Socio-demographic factors associated with ideal number, desire for more and number of living children (PDHS 2007)¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variables</td>
</tr>
<tr>
<td>Age of Respondent</td>
</tr>
<tr>
<td>15-29</td>
</tr>
<tr>
<td>30-39</td>
</tr>
<tr>
<td>40-49</td>
</tr>
<tr>
<td>Type of Place of Residence</td>
</tr>
<tr>
<td>Urban</td>
</tr>
<tr>
<td>Rural</td>
</tr>
<tr>
<td>Wealth Index</td>
</tr>
<tr>
<td>Poor</td>
</tr>
<tr>
<td>Middle</td>
</tr>
<tr>
<td>Rich</td>
</tr>
<tr>
<td>Educational Attainment</td>
</tr>
<tr>
<td>Illiterate</td>
</tr>
<tr>
<td>&gt;Secondary education</td>
</tr>
<tr>
<td>Secondary and higher</td>
</tr>
<tr>
<td>Employment Status</td>
</tr>
<tr>
<td>Not working</td>
</tr>
<tr>
<td>Employed</td>
</tr>
<tr>
<td>Number of Living Sons</td>
</tr>
<tr>
<td>0</td>
</tr>
<tr>
<td>1-4</td>
</tr>
<tr>
<td>5-10</td>
</tr>
<tr>
<td>Number of Children Ever Born</td>
</tr>
<tr>
<td>1-4</td>
</tr>
<tr>
<td>5-16</td>
</tr>
</tbody>
</table>

¹ the table shows results of binary logistic regression analysis. insignificant results are not stated in the table abbreviations: OR= odds ratio, CI= confidence interval, 1= reference category p value *** highly significant.

In addition, analysis of both data sets for the association of number of living sons and ideal number of children revealed similar trend. The women with many sons have higher likelihood of possessing high ideal number of children, that is: OR=4.6, 95%CI= (3.82-5.55) in 2007 and OR=3.38, 95%CI= (3.53-4.14) in 2013. However, women having many living sons are more likely to have desire to reproduce more (see table 3). In contrast, many sons are associated with lower desire to reproduce more in 2007. In both data sets, women who reproduced many children are found to have higher number of idealized children.
Table: 3
Socio-demographic factors associated with ideal number, desire for more and number of living children (PDHS 2013)

<table>
<thead>
<tr>
<th>Variables</th>
<th>Ideal number of children</th>
<th>Desire for more children</th>
<th>Number of living children</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>OR (95% CI)</td>
<td>OR (95% CI)</td>
<td>OR (95% CI)</td>
</tr>
<tr>
<td><strong>Age of Respondent</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-29</td>
<td>.38 (.36-.40)**</td>
<td>.04 (.035-.042)**</td>
<td>.05 (.046-.052)**</td>
</tr>
<tr>
<td>30-39</td>
<td>.65 (.62-.67)**</td>
<td>.18 (.17-.20)**</td>
<td>.39 (.37-.41)**</td>
</tr>
<tr>
<td>40-49</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Type of Residence</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Rural</td>
<td>1.72 (1.66-1.78)**</td>
<td>.94 (.88-.99)**</td>
<td>1.29 (1.25-1.34)**</td>
</tr>
<tr>
<td><strong>Wealth Index</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poor</td>
<td>3.90 (3.74-4.06)**</td>
<td>1.97 (1.89-2.05)**</td>
<td>1.29 (1.25-1.34)**</td>
</tr>
<tr>
<td>Middle</td>
<td>2.02 (1.92-2.13)**</td>
<td>1.79 (1.71-1.88)**</td>
<td></td>
</tr>
<tr>
<td>Rich</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Educational Attainment</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Illiterate</td>
<td>9.49 (8.6-10.47)**</td>
<td>1.61 (1.46-1.77)**</td>
<td>9.97 (9.11-10.91)**</td>
</tr>
<tr>
<td>&gt; Secondary</td>
<td>2.91 (2.61-3.25)**</td>
<td>1.85 (1.65-2.06)**</td>
<td>4.80 (4.34-5.30)**</td>
</tr>
<tr>
<td>Secondary and higher</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Employment Status</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not working</td>
<td>.89 (.86-.93)**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Employed</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Number of Living Sons</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>1-4</td>
<td>1.32 (1.22-1.43)**</td>
<td>6.97 (6.42-7.57)**</td>
<td>7.03 (6.15-8.05)**</td>
</tr>
<tr>
<td>5-10</td>
<td>3.82 (3.53-4.14)**</td>
<td>31.44 (28.69-34.45)**</td>
<td>69.7 (60.8-79.93)**</td>
</tr>
<tr>
<td><strong>Number of Children Ever Born</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-4</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>5-16</td>
<td>3.38 (2.97-3.86)**</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Children Died</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Yes (1 to 5)</td>
<td>1.68 (1.61-1.75)**</td>
<td>1.39 (1.32-1.47)**</td>
<td>1.74 (1.66-1.81)**</td>
</tr>
<tr>
<td><strong>Daughters Died</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes (1 to 5)</td>
<td>1.84 (1.76-1.92)**</td>
<td>1.54 (1.45-1.63)**</td>
<td>1.73 (1.58-1.80)**</td>
</tr>
<tr>
<td><strong>Sons Died</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>1.25 (1.21-1.30)**</td>
<td>1.39 (1.33-1.45)**</td>
<td>1.30 (1.25-1.35)**</td>
</tr>
<tr>
<td><strong>History of Abortions</strong></td>
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</tr>
<tr>
<td>Yes</td>
<td>1.25 (1.21-1.30)**</td>
<td>1.39 (1.33-1.45)**</td>
<td>1.30 (1.25-1.35)**</td>
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<tr>
<td><strong>Miscarriages</strong></td>
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<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>1.39 (1.33-1.45)**</td>
<td>1.56 (1.55-1.85)**</td>
<td></td>
</tr>
<tr>
<td><strong>C Section Delivery</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>.27 (.23-.32)**</td>
<td>.72 (.64-8.0)**</td>
<td>24 (.20-.29)**</td>
</tr>
</tbody>
</table>

1 the table shows results of binary logistic regression analysis. insignificant results are not stated in the table abbreviations: OR= odds ratio, CI= confidence interval, 1= reference category
p value *** = <.001, **<.01, * <.05
Child Mortality and Reproductive History

Child mortality is found to be associated with higher number of ideal and living children (See table 3 and 4). The women with male child mortality are more likely to have high number of ideal (OR= 1.57, 95%CI= 1.42-1.74) and living children (OR= 1.93, 95%CI= 1.74-2.14) in 2007. The history of abortions and miscarriages are associated with desire for more children in both cases. Terms ‘miscarriage’ and ‘abortion’ are clearly distinguished and exclusively used as separate variables in 2006-07 data. Miscarriage is referred to the case of termination of pregnancy that is unplanned and not desired. On the contrary, abortion is planned termination in critical circumstances. Women with history of stillbirths are more likely to desire more children and are less likely to have higher number of living children. Data on stillbirths is not available in 2012-2013.

Table: 4
Indicators of child mortality in association with fertility preference and fertility1
(PDHS 2006-07) 2

<table>
<thead>
<tr>
<th>Variables</th>
<th>Ideal number of children OR (95% CI)</th>
<th>Desire for more children OR (95% CI)</th>
<th>Number of living children OR (95% CI)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Children Died</td>
<td>No 1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Yes 1.57(1.42-1.74)***  .62(.55-.68)***</td>
<td>1.93(1.74-2.14)***</td>
<td></td>
</tr>
<tr>
<td>Number of Sons Died</td>
<td>No 1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Yes (1 to 6) 1.59(1.41-1.79)***  .65(.57-.73)***</td>
<td>1.78(1.58-2.007)***</td>
<td></td>
</tr>
<tr>
<td>Number of Daughters Died</td>
<td>No 1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Yes (1 to 5) 1.57(1.39-1.77)***  .56(.49-.64)***</td>
<td>1.85(1.64-2.09)***</td>
<td></td>
</tr>
<tr>
<td>History of Abortions</td>
<td>No 1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Yes .701(.61-.81)***  1.88(1.64-2.16)***</td>
<td>.62(.54-.73)***</td>
<td></td>
</tr>
<tr>
<td>Miscarriages</td>
<td>No 1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Yes (1-5) .71(.59-.85)***  2.06(1.75-2.44)***</td>
<td>.64(.53-.77)***</td>
<td></td>
</tr>
<tr>
<td>Stillbirths</td>
<td>No 1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Yes (1-3) 1.86(1.41-2.46)***  .61(.44-.83)***</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Table is based on the results of bivariate analysis. the insignificant results are not given in the table
2 Data on stillbirths, fistula problem, problems during pregnancy, injection induced labor pains are omitted from PDHS 2013 data set.

Abbreviations: CI, Confidence Interval; OR, Odds Ratio; 1, Reference Category;
P value < .001 =***, <.01=**, <.05=*
The women suffering from severe headache, blurred vision and fits or convulsions are more likely to have no desire for more children. Vaginal bleeding/spotting are found to be associated with few ideal children (see Table 5 for odd ratios and p values). The variables of problems faced during pregnancy except deliveries by C-section, are not available in 2012-13 data set. Moreover, women who went through one or few C-sections are less likely to have higher ideal and actual number of children. However, delivery by C section and desire for more children are associated with odds of 2.33 in year 2007. We found inverse from the analysis of variables in PDHS 2013 as women with C-section deliveries are less likely have desire to reproduce more children perhaps due to raising awareness among women regarding reproductive health and medical procedures.

Table: 5
Reproductive history in association with fertility preferences and fertility (PDHS 2006-07)¹

<table>
<thead>
<tr>
<th>Variables</th>
<th>Ideal number of children OR (95% CI)</th>
<th>Desire for more children OR (95% CI)</th>
<th>Number of living children OR (95% CI)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Severe Headache</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>1.41(1.25-1.59)***</td>
<td>.85(.76-.96)**</td>
<td>1.46(1.29-1.65)***</td>
</tr>
<tr>
<td>Blurred Vision</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>1.29(1.13-1.46)***</td>
<td>.71(.62-.798)***</td>
<td>1.796(1.58-2.04)***</td>
</tr>
<tr>
<td>Swelling of Hands</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>1.18(1.03-1.35)*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Swelling of Face</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>1.20(1.05-1.38)*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vaginal Bleeding/Spotting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>.64(.499-.81)***</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fits/Convulsions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>.71(.52-.96)*</td>
<td>1.54(1.13-2.11) **</td>
<td></td>
</tr>
<tr>
<td>Epigastria Pains</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>1.38(1.22-1.56)***</td>
<td>1.41(1.24-1.60) ***</td>
<td></td>
</tr>
<tr>
<td>Deliveries by Injection Induced Labour Pains</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes (1-6)</td>
<td>.57(.52-.63)***</td>
<td>2.53(2.29-2.78) ***</td>
<td>.52(.47-.57) ***</td>
</tr>
<tr>
<td>Deliveries by c Section</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes (1-4)</td>
<td>.32(.25-.41)***</td>
<td>2.33(1.92-2.84) ***</td>
<td>.16(.12-.22) ***</td>
</tr>
<tr>
<td>Urine/Stool Fistula Problem</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>.51(.26-.995)*</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹Table is based on the results of bivariate analysis
Abbreviations: CI, Confidence Interval; OR, Odds Ratio; 1, Reference Category
P value < .001 =***, <.01=**, <.05=*
Findings of Multivariate Analysis

The results of multivariate analysis are demonstrated in Table 6, 7 and 8. Using PDHS 2006-07, we found that women’s demographic and health factors are significantly associated with fertility and fertility preferences. The results showed that the young women (15-29) are 19 times more likely to have desire to reproduce more children as compare to the aged women. On the contrary, multivariate analysis of significant variables in data set of DHS 2012-13 demonstrated that young women (15-29) are only .09 times likely to desire for more children (see table 8). In 2007, women living in rural residences are found to be more likely have five plus ideal number of children in contrast to their urban counterpart (in table 6). The women in rural places of residence demonstrated odds of .83 to have high ideal number of children in year 2013.

### Table 6


<table>
<thead>
<tr>
<th>Variables</th>
<th>Ideal number of children</th>
<th>Desire for more children</th>
<th>Number of living children</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>OR (95% CI)</td>
<td>OR (95% CI)</td>
<td>OR (95% CI)</td>
</tr>
<tr>
<td>Age of Respondent</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-29</td>
<td>.44(.39-.51)**</td>
<td>19.03(15.76-22.9)**</td>
<td>.04(.03-.044)**</td>
</tr>
<tr>
<td>30-39</td>
<td>.64(.56-.72)**</td>
<td>4.45(3.69-5.37)**</td>
<td>.41(.36-.47)**</td>
</tr>
<tr>
<td>40-49</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Type of Residence</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>1.21(1.07-1.37)**</td>
<td>1.24(1.08-1.43)**</td>
<td></td>
</tr>
<tr>
<td>Wealth Index</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poorest/poor</td>
<td>2.02(1.75-2.33)**</td>
<td></td>
<td>1.38(1.17-1.62)**</td>
</tr>
<tr>
<td>Middle</td>
<td>1.26(1.08-1.46)**</td>
<td></td>
<td>1.28(1.09-1.52)**</td>
</tr>
<tr>
<td>Rich/ richest</td>
<td>1</td>
<td></td>
<td>1</td>
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<tr>
<td>Educational Attainment</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Illiterate</td>
<td>2.93(2.41-3.57)**</td>
<td></td>
<td>4.68(3.77-5.81)**</td>
</tr>
<tr>
<td>&lt; Secondary education</td>
<td>1.56(1.27-1.93)**</td>
<td></td>
<td>3.39(2.70-4.25)**</td>
</tr>
<tr>
<td>≥ Secondary education</td>
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<td>1</td>
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<tr>
<td>Employment Status</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Not working</td>
<td>1.19(1.06-1.33)**</td>
<td>1.21(1.06-1.38)**</td>
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</tr>
<tr>
<td>Working</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Number of Living Sons</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>1-4</td>
<td>1.27(1.09-1.49)**</td>
<td>.12(.096-.14)**</td>
<td></td>
</tr>
<tr>
<td>5-10</td>
<td>2.30(1.80-2.94)**</td>
<td>.023(.014-.04)**</td>
<td></td>
</tr>
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<td>Children Ever Born</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1-4</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5-16</td>
<td>3.37(3.6-3.7)**</td>
<td>.10(.09-.12)**</td>
<td></td>
</tr>
</tbody>
</table>

1 The table contains results of variables that are found significant in multivariate analysis. Multicollinearity is checked between variables before entering into multivariate analysis. Empty spaces indicate insignificant results.

Abbreviations: CI, Confidence Interval; OR, Odds Ratio; 1, Reference Category; P value < .001 =***, <.01=**, <.05=*
Moreover, illiterate, poor women who are not doing any paid job are more likely to have higher ideal and actual number of children in both data sets being compared. Women with history of abortions are less likely to have five plus ideal and actual number of children in 2007. Women with child mortality are more likely to have higher ideal and actual number of children. Deliveries by C-section are associated with lower likelihood of five plus ideal and actual number of children in both data sets. Vis-à-vis a higher likelihood of desire to reproduce more is assessed in 2007 and low likelihood of reproducing more in 2013 (see table 7 and 8).

<table>
<thead>
<tr>
<th>Table: 7</th>
<th>Multivariate analysis results: Reproductive history indicators of fertility and fertility preferences among N=10,023 ever married women of reproductive age (15-49) sampled in PDHS 2007</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variables</td>
<td>Ideal number of children</td>
</tr>
<tr>
<td></td>
<td>OR (95% CI)</td>
</tr>
<tr>
<td>Sons Died</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes (range: 1 to 6)</td>
<td>1.49(1.27-1.74)***</td>
</tr>
<tr>
<td>Daughters Died</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes (range: 1 to 5)</td>
<td>1.24(1.05-1.46)**</td>
</tr>
<tr>
<td>History of Abortions</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>.499(.33-.75) **</td>
</tr>
<tr>
<td>Miscarriages</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes (range: 1-5)</td>
<td>1.90(1.26-2.88)**</td>
</tr>
<tr>
<td>Stillbirths</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes (range: 1-3)</td>
<td>1.63(1.2-2.59)*</td>
</tr>
<tr>
<td>Deliveries with Injection Induced Labour Pains</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes (range: 1-6)</td>
<td>.35(.27-.45)***</td>
</tr>
<tr>
<td>Delivery by C-Section</td>
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</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes (range: 1-4)</td>
<td>.59(.54-.66)***</td>
</tr>
<tr>
<td>Experienced Fistula Problem</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>.49(.25-.97)*</td>
</tr>
<tr>
<td>Severe Headache</td>
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</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>1.31(1.15-1.4)***</td>
</tr>
<tr>
<td>Blurring Vision</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>.73(.64-.83)***</td>
</tr>
<tr>
<td>Vaginal Bleeding/Spotting</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>.577(.45-.74)***</td>
</tr>
<tr>
<td>Epigastric Pains</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1</td>
</tr>
<tr>
<td>Yes</td>
<td>1.28(1.12-1.46)***</td>
</tr>
</tbody>
</table>

Abbreviations: CI=Confidence Interval; OR=Odds Ratio; 1=Reference Category
P value < .001 =***, <.01=**, <.05=*
The women with blurring vision in pregnancy are more likely to have no desire to reproduce more (OR= .73, 95%CI=.64-.83) but have higher number of living children (OR=1.56, 95%CI=1.35-1.80). The higher ideal and living children among the women suffering from severe headache, blurring of vision and epigastric pains are perhaps due to the fact that women in Pakistani society consider the health problems as common problem of pregnancy. Severe reproductive health problems: vaginal bleeding, injection induced labor pains, fistula problem and C-section are associated with few ideal and living children. The women with history of miscarriages, C-section deliveries and stillbirths have high desire to reproduce more. The women gone through caesarian sections and used injection induced labor pains for deliveries also have high likelihood of low ideal and actual number of children. Women who have reported vaginal bleeding in pregnancy are more likely to have low ideal number of children (OR= .577, 95%CI= .45-.74) (See table 7).

### Table: 8
**Determinants of ideal number, desire for more and number of living children; Multivariate logistic regression analysis of PDHS 2013 data**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Ideal number of children (Few/5+)</th>
<th>Desire for more children (N/Y)</th>
<th>Number of living children (Few/5+)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>AOR (95% CI)</td>
<td>AOR (95% CI)</td>
<td>AOR (95% CI)</td>
</tr>
<tr>
<td><strong>Age of Respondent</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-29</td>
<td>.39 (.38-.42) ***</td>
<td>.09 (.08-.09) ***</td>
<td>.05 (.046-.05) ***</td>
</tr>
<tr>
<td>30-39</td>
<td>.66 (.64-.69) ***</td>
<td>.20 (.22-.26) ***</td>
<td>.41 (.40-.43) ***</td>
</tr>
<tr>
<td>40-49</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Type of Residence</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Rural</td>
<td>.83 (.79-.87) ***</td>
<td></td>
<td>.82 (.78-.86) ***</td>
</tr>
<tr>
<td><strong>Wealth Index</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poor</td>
<td>2.68 (2.54-2.83) ***</td>
<td></td>
<td>1.60 (1.50-1.70) ***</td>
</tr>
<tr>
<td>Middle</td>
<td>1.49 (1.41-1.58) ***</td>
<td></td>
<td>1.52 (1.43-1.62) ***</td>
</tr>
<tr>
<td>Rich</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Educational Attainment</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Illiterate</td>
<td>5.70 (5.12-6.30) ***</td>
<td>.87 (.79-.97) **</td>
<td>9.45 (8.55-10.44) ***</td>
</tr>
<tr>
<td>&gt; Secondary</td>
<td>2.43 (2.17-2.72) ***</td>
<td>1.19 (1.07-1.35)</td>
<td>5.72 (5.15-6.38) **</td>
</tr>
<tr>
<td>Secondary / higher</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
The results confirmed the association of social demographics (Bhatti & Jeffery, 2012), child mortality (Mekonnen & Worku, 2011) and reproductive profile (Olusanya & Solanke, 2009) with number of living children, ideal number of children and desire to
reproduce more (Bhat & Zavier, 2003). The desire to reproduce more children among young women has reduced over time from 2007 to 2013 with odds of 19 to .09. Likewise, rural place of residence is associated with less likelihood of high number of ideal children in 2013 as compared to previous association of rural residence and five plus ideal children in 2007. Hence, women’s place of residence, illiteracy, unemployment and poverty are significantly associated with fertility and fertility preferences (Pande & Astone, 2007).

Another positive trend assessed through comparative analysis is that the desire to reproduce more children also decreased among women with one or several C-section deliveries. Furthermore, women with history of abortions are more likely to have five plus ideal number of children in 2013. On the contrary, this association is found to be an inverse previously in 2007. Prospective researches are needed to find out socio-economic reasons behind this increased likelihood of high number of idealized children among women with history of abortions.

Delivery complications such as: injection induced labour pains, C-section deliveries, fistula problem and spotting during gestation are associated significantly with lower ideal number of children. Complicated pregnancies and deliveries restrict women’s reproductive career significantly. In contrast the women who reported severe headache and epigastric pains during gestation are more likely to have higher ideal number of children. This can be attributed to the social behaviour of women that regards headache and epigastric pains as normal in pregnant women. History of abortions, caesarian section, fistula problem, vaginal bleeding and injection induced labour pains are found to be associated with desire to reproduce more, few ideal and living children (Bose & Trent, 2006). In the cases of stillbirths, mothers have higher desire to reproduce more. But perhaps the medical complications limit the number of births in such cases. Complain of blurring vision in pregnancies is associated with no desire to reproduce more.

Moreover, the illiterate and poor women have higher number of living children. The male and female child mortality is associated with reproducing many living children (Zhang, 1990). In contrast: the history of abortions, C-section deliveries, injection induced labour pains are associated with few living children. Women suffering from severe headache, blurring of vision and epigastric pains have higher number of living children. Again, this can be attributed to the common acceptance of health problems during gestation in Pakistani society (Toor, 2007; Adhikari, 2010).

In short, our findings highlight the importance of empowering women of rural areas through secondary and higher education, employment, good wages and reproductive health facilities (Hayford & Agadjanian, 2012). At community level, the concern for improved lifestyle may reduce fertility rate further in Pakistan. The deaths of several sons
and daughters reveal similar trends as if the mothers keep on reproducing until few or several live births, irrespective of child’s gender (McAllister et al., 2012; Jain & Ross, 2012). Nationally representative data collected by Pakistan Demographic and Health Survey is the major strength of this study. However, the unavailability of same variables in compared data sets prevented assessment on several occasions. This study is subject to certain limitations associated with the cross sectional survey design, use of variables in PDHS and missing information. Moreover, the causal relationship is not assessed in this paper. Also, the mutual association of dependent variables is not analyzed. The binary measures also provide a rough estimate of the association between variables. However, it provides a useful insight into the determinants of fertility and fertility preferences of women in Pakistan by using PDHS 2006-07 and 2012-13.

Conclusions

Findings support the association of socio-demographic and health determinants with ideal number of children, living children and desire to reproduce more. The societal development and improvement in the lifestyle of masses may further reduce fertility rate. Efforts should be directed to improve reproductive health services in Pakistan. The desire to reproduce more in association with women’s age 15-29, rural place of residence and C-section deliveries has reduced over time from 2007 to 2013 in country. Improving women empowerment situation may help making fertility and reproductive preferences pro-development of Pakistan. Future researches should adopt a sequential mixed methodology design to study factors of fertility and fertility preferences in order to address the weaknesses of both quantitative and qualitative methodologies. Policies should focus on improving women education, reproductive health facilities, and family planning service provision to have national level effects on fertility and fertility preferences.

Acknowledgements

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References


Determination of Fertility and Fertility Preferences in Pakistan: Comparative Secondary Analysis of PDHS 2007-2013


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Examining The Relationship Between Inequalities In Gender Wage And Economic Growth In Pakistan

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Abstract

Gender equality is not only a policy reform agenda for developing countries but also an important goal of Millennium Development Goals. With respect to all socio-economic indicators, the development history demonstrates extremely gloomy image of gender inequality in Pakistan. With this background this paper investigates the nexus between wage inequality and economic growth and detects co-integration between gender wage differential and economic growth using ARDL bound test. It is confirmed from the empirical results that there exists long-run relationship between economic growth and wage differential. The findings of unrestricted error correction model indicate that the wage inequality showed negative and significant impact on economic growth in the long run. The results of this study showed dissimilarity with the findings of Seguino (2000) that there existed constructive association between wage inequality and economic growth. An important finding from the present examination is that the gender wage gap is detrimental for the process of growth in long run. Policies should be made to reduce gender wage gap. Such government policy should be designed which could address and adjust economic priorities in the face of changing global economic realities and provide comprehensive framework for conducive environment for gender.

Keywords: Gender Equality, Economic Growth, Favourable Environment for Gender
Introduction

The noticeable discrimination among men and women is now fairly well-established, as it is wide-spread in several spheres of life. This discrimination can be exemplified by exploring several domains. While considering this imbalanced attitude towards women, one can clearly see that for example, there is a clear inequity in the wage scales among men and women. Women are provided only a few opportunities at the workplace, given less right to use and be in charge of resources, and are unduly represented in the political vista. The character and degree of this disparity and difference varies noticeably across countries. As mentioned above, one of the most clear instance in this perspective is disparity and imbalance in the wages are on the basis of gender. It can be observed that women are earning less than men for similar nature of work, on average, and the differential varies across nations.

Gender equality is not only a policy reform agenda for developing countries but also an important goal of Millennium Development Goals. On principal, disparity on the basis of gender cannot be accepted. Although, gender inequality is a global phenomenon, it can be experiential in emerging countries over and above in developed world. With respect to all socio-economic indicators, the development history demonstrates extremely gloomy image of gender inequality in Pakistan. For instance, according to the Gender Empowerment Measurement (GEM) Pakistan ranked at 66, out of 75 countries one of the justification for gender disparity is differential in labor market primarily in wages on the basis of gender (Human Development Report, 2006).

The gender segregation in the labor market in Pakistan is characterized by the immensity of females working either in non-market sectors like homes or the informal sector. On the other hand women working in formal sectors either public or private are usually engaged in “female intensive industries.” A few such activities can be exemplified as shrimp processing and pharmaceuticals. So gaining an insight into such sort of labor market segregation can lead one to the revelation of fact that there are differences in wages and discrimination against women. It is obvious that women receive lower wages than men when they are employed on equal job status, hours of work, type of occupation and status of employment. Although the labor code of the country sets conditions as part of agreement to pay equally for equal work, but very little is known about the actuality which lies in the pay levels for men and women.
Social scientists and economists are concerned in reducing the existing gender inequalities not only because it is related to well-being but it also has certain economic consequences. The gender wage differential affects both economic growth and economic development of the country.

Seguino (2000) ended up being in favor of gender wage differential and stated that it might be essential for economic growth. Lower wage of female compare to male in semi-industrialized export oriented economies, may promote investment and ultimately escort to growth in the economy. Mitra-Kahn and Mitra-Kahn (2008) favored Seguino and stated that variations and differences are the reasons of increase in growth in the beginning developmental phases. So this turns out to be a clear contradiction of the studies which states that gender disparity in education or access to employment opportunities are damaging for growth.

Economic growth can be effected by the gender wage differentials through the cost of production. For instance, lower female wage will reduce the unit cost of production and ultimately increase the competitiveness of a country and support expansion in exports. Further, it stimulates investment by increasing the profits of the producers and ultimately causes to foster the economic growth. However, contradicting argument can also be perceived to determine the correlation between economic growth and gender wage inconsistencies. Many of the researchers have made attempt but unable to produce any conclusive results of the outcome of gender wage inequality and economic growth. Hence, there is a need to further explore the nexus between inequality in the wage and growth.

There is extensive literature on the factors of economic growth and literature evident various significant factors for economic growth including capital, human capital technology, saving rate, investment, trade openness and institutional quality but there is increasing interest of the researchers in examining the relation between gender wage disparity and economic growth.

Mostly literature on the relevant subject is based on cross country study. In order to formulate sound policy, it would be more important to perform country specific analysis. To the best knowledge of the author, no effort has been made to evaluate the relation between the gender wage disparity and economic growth in Pakistan. We explore this nexus by employing ARDL method.

The plan of the paper is organized as follows: The trend in gender wage gap indicators are presented in section II. Review of literature is provided in section III. Data sources and econometric methodology is discussed in section no. IV. The reports and discussion on the empirical results is given in Section V. And finally, the conclusion of the paper and main findings are presented in Section VI.

**Wage Differential Trend Analysis**

The Average wage of male and female are plotted in Figure 1. The figure highlights the difference in the wages of male and female. It is clear from the figure that the females are earning less than the males during the entire period of the analysis. It is clear from the
plot that the male wage is 10 times more than the female wage over the time. Further, the absolute difference between the female average earning and male average earning become wider after 2005.

**Figure 1: Average Wage of Male/Female – 1991-2012**

The growth rate of average wage of male and female is given in Figure 2. The growth rate of average wage of male and female are showing similar trend over the time.

**Figure 2: Growth Rate of Average Wage of Male/ Female – 1991-2012**

The wage differential is plotted in Figure 3 which is calculated by dividing average female wage by the average male wage. It can be observed that the wage differential...
between female and male is very high during the period of analysis as the value of wage closer to zero (less than 0.09) in all the years. If the value is closer to one it indicates that the wage differential between female and male is low and if the value of wage differential is closer to zero it highlights that the wage differential is very high.

**Fig.3 Average wage of Male and Female**

Source: Author’s calculation using Labor force Survey

**Review of Literature**

Gender inequality and economic growth display a multifaceted relation. There are numerous probable direct and indirect links between the two. This is an indubitable fact that difference in education with respect to gender is highly damaging to the growth and sustainable development of a nation. A healthy amount of literature which is produced in this regard certainly suggests that if the gender inequality persists, it will trim down average human capital and ultimately damaging for economic growth. Knowles et al., (2002) suggested that given the diverse talents among children, the marginal returns to educate girl should be greater than boys that are inefficient if education is provided to females that have equal potential. Coefficient of growth regression for female education showed negative results, this was established by Barro and Lee (1994). Dollar and Gatti, (1999) suggested that this is a consequence of including some outliers whereas Klasen, (2002) concluded as a result of multicolinearity between female and male school achievement. Many researchers, including Galor and Weil (1996), Schultz (1997) and Lagerlöf (2003) highlighted that there might be some supplementary effects of female education on factors that can foster economic growth such as it can decline fertility, reduce child mortality or promote education of the children.

Results pertaining to females’ access to employment are also not very healthy. Inference between growth and employment gap was explored by Klasen and Lamanna (2009). During 1960-2000, they conducted a cross-country study and concluded that for Middle East and North Africa, high cost of low female labor force participation found to be one
Examining the Relationship between Inequalities in Gender Wage and Economic Growth in Pakistan

of the most important determinant in explaining the growth differences in East Asia. Seguinio (2000) explained that discrepancy in gender wage might promote for economic growth. She proposed that gender differential have positive impact on growth for semi-industrialized export-oriented countries.

Data Source and Methodological Framework

Data Source

This research paper utilizes time series information for the period of 1991-2012. The information on GDP growth (EG), gross fixed capital formation as a percentage of GDP (KF) as proxy of investment and trade share as % GDP as proxy of openness is gathered from World Development Indicators (WDI). Various issues of Economic Survey of Pakistan were considered to collect information on labour force. Labour Force Surveys (1991-2012 are utilized to assemble information on wages for male and female and to generate series of wage differential (WN). The descriptive statistics is presented in Table 1.

<table>
<thead>
<tr>
<th>Table: 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Descriptive Statistics</strong></td>
</tr>
<tr>
<td><strong>Variables</strong></td>
</tr>
<tr>
<td>EG</td>
</tr>
<tr>
<td>LF</td>
</tr>
<tr>
<td>KF</td>
</tr>
<tr>
<td>TO</td>
</tr>
<tr>
<td>WN</td>
</tr>
</tbody>
</table>

Source: Author’s illustration

Methodology

This study explores the long and short run impact of gender wage differential on economic growth with the help of following empirical model:

\[ EG_t = \alpha_1 + \alpha_2 LF_t + \alpha_3 KF_t + \alpha_4 TO_t + \alpha_5 WN_t + \mu + \epsilon_t \]

Here, the ARDL approach is applied to investigate the above mentioned impact. The benefits of choosing the ARDL approach for the purpose above other conventional co-integration approaches such as Engle and Granger (1987), Johansen and Juselius (1990) and Johansen, (1991, 1992) are proven by the empirical researches of the recent decade. It works more appropriately both at level I(0) and first difference I(1). ARDL approach is better to adopt because:

i) It is more appropriate to be used and to generate more reliable results when working with small sample sized data sets when compared with other conventional techniques to accomplish the same task.
ii) It also provides the short run adjustment without losing the long run information (Pesaran and Shin 1999) and Pesaran (2001).

ARDL representation of equation (1) is formulated as follows in order to assess the impact of wage differential on growth,

\[
\Delta EG_i = \chi + \sum_{i=1}^{p} \psi_i \Delta EG_{i-1} + \sum_{i=1}^{p} \phi_i \Delta LF_{i-1} + \sum_{i=1}^{p} \pi_i \Delta KF_{i-1} + \sum_{i=1}^{p} \gamma_i \Delta TO_{i-1} + \sum_{i=1}^{p} \phi_i \Delta WN_{i-1} \\
+ \eta_1 \Delta EG_{i-1} + \eta_2 \Delta LF_{i-1} + \eta_3 \Delta KF_{i-1} + \eta_4 \Delta TO_{i-1} + \eta_5 \Delta WN_{i-1} + \mu_i \ldots \ldots \ldots \quad E(2)
\]

Where,

<table>
<thead>
<tr>
<th>( \chi )</th>
<th>is drift factor</th>
</tr>
</thead>
<tbody>
<tr>
<td>( ut )</td>
<td>is the white noise residuals</td>
</tr>
<tr>
<td>( \Delta )</td>
<td>denotes the first difference operator</td>
</tr>
<tr>
<td>( \eta )</td>
<td>is representing the respective long-run estimates of given model</td>
</tr>
<tr>
<td>( \Psi, \phi, \pi, \gamma ) and ( \phi_i )</td>
<td>represents short-run dynamic coefficients</td>
</tr>
</tbody>
</table>

- To estimate the long run relationship among the variables, bound testing procedure is used.
- The bound testing procedure is based on the Wald-test (F-statistic).
- The Wald test (F-statistic) is a test of the hypothesis of no co-integration among the variables against the existence or presence of co-integration among the variables, denoted as:

| \( H_0 \): | \( \eta_1 = \eta_2 = \eta_3 = \eta_4 = \eta_5 = 0 \) i.e., there is no co-integration among variables |
| \( H_1 \): | \( \eta_1 = \eta_2 = \eta_3 = \eta_4 = \eta_5 \neq 0 \) i.e., there is co-integration among variables |

As Pesaran et al (2001) uses the two critical values (lower and upper) for co-integration test, he says that when the calculated F-statistic estimated through Wald test is greater than the upper bound critical value, then the \( H_0 \) is rejected, which indicates that there is long run relationship among variables. If the estimated F-statistic is below the lower bound critical value, then the \( H_0 \) cannot be rejected, which reveals that there is no co-integration among the variables. When the computed F-statistics falls between the lower and upper bound, then the results are inconclusive. When the long run relationship exists among the variable, then there is error correction representation. Thus, equation (2) in the ARDL version of the error correction model can be expressed as equation (3):

\[
\Delta EG_i = \delta + \sum_{i=2}^{p} \psi_i \Delta EG_{i-1} + \sum_{i=2}^{p} \phi_i \Delta LF_{i-1} + \sum_{i=2}^{p} \pi_i \Delta KF_{i-1} + \sum_{i=2}^{p} \gamma_i \Delta TO_{i-1} + \sum_{i=1}^{p} \phi_i \Delta WN_{i-1} + \theta \Delta ER_{i-1} + \mu_i \ldots \ldots \ldots \quad E(3)
\]
Where $\theta$ is the parameter of speed of adjustment towards long run and ER is the residuals that estimated from equation (2). The coefficient of error correction term (ER) in the model indicates the speed of adjustment back to long run equilibrium after a short run shock. To ensure the goodness to fit of the model, the diagnostic such as the serial correlation, functional form, normality and heteroscedasticity and stability tests have also been employed to get parsimonious model. In order to select optimal lag length for each variable, the ARDL approach estimates $(q + 1)m$ number of regressions,

where,

$q$ is the maximum number of lags, and $m$ is the number of variables in the model.

The number of lags is selected on the basis of Akaike’s Information Criteria (AIC) frequently used in the literature.

**Empirical Results**

We first check the order of integration of the variable by employing Augmented Dickey Fuller Test for analysis as if the order of integration of the variables is I(2) or above then the calculated F – Statistics will be spurious (Ouattara, 2004).

<table>
<thead>
<tr>
<th>Variables</th>
<th>ADF Test with Intercept</th>
<th>ADF Test with Intercept and trend</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>t-Statistic</td>
<td>K</td>
</tr>
<tr>
<td>EG</td>
<td>-3.41**</td>
<td>4</td>
</tr>
<tr>
<td>LF</td>
<td>-4.14**</td>
<td>0</td>
</tr>
<tr>
<td>KF</td>
<td>-1.22</td>
<td>0</td>
</tr>
<tr>
<td>TO</td>
<td>-2.48</td>
<td>0</td>
</tr>
<tr>
<td>WN</td>
<td>-2.45</td>
<td>0</td>
</tr>
<tr>
<td>ΔEG</td>
<td>-5.55*</td>
<td>0</td>
</tr>
<tr>
<td>ΔLG</td>
<td>-5.25*</td>
<td>1</td>
</tr>
<tr>
<td>ΔKF</td>
<td>-3.72**</td>
<td>0</td>
</tr>
<tr>
<td>ΔTO</td>
<td>-6.37*</td>
<td>0</td>
</tr>
<tr>
<td>ΔWN</td>
<td>-7.14,*</td>
<td>0</td>
</tr>
</tbody>
</table>

** and * indicate significance at 5% and 1% level respectively.

The results reported in Table 1 spell out non stationary of investment (KF), trade openness (TO) and wage inequality (WN) at level I(0) whereas economic growth (EG) and labour force(LF) are stationary at level I(0). However, all underling series are
stationary at first difference I(1). It is clear from results that series are mix of both I(0) and I(1), and considered as appropriate for the ARDL assessment.

This study has applied Wald Test to explore the relationship between wage inequality among genders and economic growth, we applied Wald Test. To estimate the model, Akaike Information Criterion (AIC) is exercised to select the optimal lag length to estimate the model and on the basis lowest value of the AIC, it is concluded that lag three are selected. The results are stated in Table - 2 that conclude long run relationship between wage inequality and economic growth.

### Table: 3
**Long Run Relationship**

<table>
<thead>
<tr>
<th>Variables</th>
<th>F-Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td>F(EG/LF,KF,TO,WN)</td>
<td>5.34*</td>
</tr>
</tbody>
</table>

* indicate significance at 1% level

It is difficult to accept that there is a null hypothesis of no co-integration between economic growth (EG) and wage inequality (WN) on the basis of computed F – Statistics. The computed F – Statistics at 1 percent level of significance are more as compared to the higher bound critical value. The estimated F-statistic was also matched with the critical values that give an explanation for small sample sizes were presented by Narayan (2005)\(^1\). The ARDL bound test' experimental findings expose that there is a constant long-run connection between economic growth (EG) and wage differential (WN)\(^2\).

The long run estimates are estimated using unrestricted error correction model which is based on the assumption set by Pesaran et al. (2001). Results reported in table 3 indicate that the long run estimate of wage inequality is negative and significant impact on growth. The finding suggests that reduce gender wage gap for fostering economic growth in Pakistan. Therefore, government and policy makers should direct their efforts towards on this issue. The empirical results further reveal that free and open markets, domestic investment and educated and skill labor force are also important long run determinants for growth of Pakistan.

### Table: 4
**Long Run Estimates**

<table>
<thead>
<tr>
<th>LF</th>
<th>KF</th>
<th>TO</th>
<th>WN</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.36**</td>
<td>0.58*</td>
<td>0.17**</td>
<td>-0.76*</td>
</tr>
</tbody>
</table>

** and * indicate significance level at 5% and 1% respectively

Various diagnostic test and the results of ARDL for the error correction model are reported in Table 4.
Table: 5

Error Correction Model (ECM) Estimates

<table>
<thead>
<tr>
<th>Regressors</th>
<th>Estimated Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>0.10</td>
</tr>
<tr>
<td>ΔEGt-4</td>
<td>0.17</td>
</tr>
<tr>
<td>ΔLF</td>
<td>0.02</td>
</tr>
<tr>
<td>ΔKF</td>
<td>0.67*</td>
</tr>
<tr>
<td>ΔTO</td>
<td>0.11**</td>
</tr>
<tr>
<td>ΔWN</td>
<td>-0.38</td>
</tr>
<tr>
<td>ECT(-1)</td>
<td>-0.78**</td>
</tr>
</tbody>
</table>

Diagnostic Tests

<table>
<thead>
<tr>
<th></th>
<th>P-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Serial Correlation</td>
<td>0.15</td>
</tr>
<tr>
<td>Heteroscedasticity</td>
<td>0.87</td>
</tr>
<tr>
<td>Functional Form</td>
<td>0.16</td>
</tr>
<tr>
<td>Normality</td>
<td>0.88</td>
</tr>
</tbody>
</table>

The speed of adjustment in equilibrium from short run period to long run is represented by the coefficient of ECT term. The results pointed out that the ECT coefficient has negative sign and significant. This indicates existence of long run relationship among underlying series (Bannerjee et al., 1998). During the short run ECT coefficient has a value of (-0.78) which means divergence in growth during short run is adjusted by 78 percent in the long run.

An inverse relationship between wage inequality and economic growth is also found in the short run in the deep-rooted relationship among them, however this association is insignificant. Increase in investment is associated positively and significantly related with growth. Similarly, impact of trade openness policies has positive and significant effect on growth while growth in labor force has constructive impact on economic growth but its impact is minimal with significance in short run.

Conclusions

This paper investigates the nexus between wage inequality-growth if we consider the situation according to the case of Pakistan. On conducting the empirical analysis for short run and the long run, it is comprehended that wage inequality turned out to be inversely related with the economic growth. The results of this study showed dissimilarity with the findings of Seguino (2000) that there is existed constructive association between wage inequality and economic growth. But these findings are coherent and in harmony with the study of Schober T. & Ember R. W (2011).
The controversy among wage inequality and economic growth has owned its permanent place in the literature over a longer period of time. It is noticeable that women have lacked access to education and labour market and this will certainly result as unfavorable and disadvantageous to the overall development and growth. On internationally comparing gender wage discrimination, we could easily claim that no other factor could hamper economic development as greatly as the gender wage discrimination does. Gender equality - in return - is to its highest degree, the factor which can positively contribute for the betterment and development of economy.

Therefore, this research evaluates the consequences of gender wage inequality on economic growth in Pakistan, which in return not only proves the strength of gender inequality because of its built – in assessment moreover in accordance with the influential assessment for economic growth. It can be observed from the statistics gender specific information is depressing in Pakistan. The constitution of Pakistan although certainly approves equal rights and treatment for all people of society but unfortunately the ground reality is different. Women lack their rights and own fewer privileges in almost every field of life as compared to men. They obtain less right of entry to health, education and employment opportunities and could maintain very insufficient rights. These and many other unequal behaviors have left women undemonstrative and leave with restricted role to play in the economic development of Pakistan. Gender inequality is multifaceted and complex in nature. Therefore, a holistic approach is required to handle this matter. Therefore, it can be concluded that there is a need to formulate not only the public policies but access of women to the education, health and employment opportunities should also be enhanced.

Finally, an important finding from the present examination is that the gender wage gap is detrimental for the process of growth in long run. Policies should be made to reduce gender wage gap. Such government policy should be designed which could address and adjust economic priorities in the face of changing global economic realities and provide comprehensive framework for conducive environment for gender.

**End Notes**

1. Pesaran *et al.* (2001) lower and upper bound critical values are 2.12-3.23 at 90%, 2.24 – 3.61 at 95%, and 3.15 – 4.43 at 99% Narayan (2005) also calculate a set of critical values for small sample sizes are 2.353 -3.599 at 90%, 2.797- 4.211 at 95%, and 3.800-5.643 at 99%.
2. We also employ the Johansen cointegration method for long run relationship between economic growth and wage inequality to check the robustness of our results (See results in appendix)
References


Examining the Relationship between Inequalities in Gender Wage and Economic Growth in Pakistan

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Gender Representation In Pakistani Print Media: A Critical Analysis

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Abstract

The key objective of this study was to examine the representations of men and women in print media in Pakistan. Gender role stereotyping and sexism in print media is not a low-profile gender issue as printed communication and contents still hold an important place in contemporary digital world. Keeping in view the importance of newspapers as the leading source of credible content/messages, this paper examined gender stereotyping and sexism in print media in Pakistan and attempted to highlight whether print media reproduces or challenges gender stereotypes and sexism? Keeping in view the complexity of sexism in print media, content and discourse analyses were performed on four widely read national newspapers. The findings have been placed within the socio-cultural context of Pakistani society and feminists theories. The study’s findings indicated that print media in Pakistan reinforces gender stereotypes and provide little challenge to gender stereotyped imagery of males and females.

Keywords: Gender Role, Gender Stereotypes, Sexism, Content and Discourse Analyses
Introduction

Mass media (TV, movies, social media, magazines and newspapers) reinforces gendered world view of society. It is a fact that today no other source of impacting people's mind can match the impact of electronic media, particularly television. Nevertheless, print media is still believed to be the major agent of attitude formation and change (Jamel, 2014; Kim and Ward, 2012). Print media delivers messages not only through the written texts, but also through pictures, especially images in advertisements. The daily newspapers rarely highlight and report women's news and their successes. Rather they prefer reporting on rape, atrocities, crime, sexual harassment and abuse of women prominently in their columns. Nevertheless, Saturday and Sunday special glossy editorials on women's leisure, fashion, beauty and other luxurious news items with erotic photographs are issued from time to time by daily newspapers (Dhar & Pattnaik, 1996).

Stories and advertisements in print media continue to subject women to traditional, stereotypically defined images of women's lives rather than reflections of their diverse daily experiences and aspirations (Mastin, 2004). Women are generally portrayed in advertisements as homemakers, dependent on men while men were portrayed as dominant, authoritative figures (Das, 2000). Newspapers emphasize men's independent activities and, in fact, define news almost entirely as stories about men. Stories about men focus on work and on their achievements (Turner, 1998). Examining the images of women in newspapers, Collins (1991) argued that women’s images are designed to reinforce sexism and make traditional gendered role appear natural and normal. The economically independent woman is shown as domineering and ruthless. The woman is considered ideal only when she is in her nurturing roles and as a supportive supplement to man (Emerson, 2000). Examining print media from 1955 to 1975, Geise (1979) found that print media, especially women magazines, reinforces traditional gender roles (males as breadwinner/females as homemakers) and women's marriage and family life are portrayed more important than their career. Print media continues to advise women how to look better, lose weight, appeal to men, cook nice meals, maintain relationships, keep the home clean and care for families (Kuczynski, 2001). It is claimed that the few stories about women tend to emphasize their roles as wives, mothers and homemakers. Even
stories about women who are in the news because of achievements and professional activities are often refer to and beautified with the stories of their marriages, family life and other aspects of women's traditional roles. For example, when Benazir Bhutto became prime minister of Pakistan, newspapers repeatedly referred to her as "a housewife", “a good mother” that ignored her long and active role in politics. Similarly, Margaret Thatcher became prime minister of England was represented as “housewife” ignoring her successful political career (Romaine, 1999). The paper accepts that today print media gives comparatively better converge to women’s experiences and positions but display a persistent emphasis on women's home roles and sexually objectified images.

Women are portrayed as sex objects and victims of abuse through the technology of print media. Hifsa Nisar Khan (2010) argued that media in Pakistan objectifies women. Print media, especially women's magazines, positions women in a relation of subordination, passivity and sexual availability (McRobbie, 1996). Advertising in electronic as well as print media portrays males as dominant, sometimes as rugged and females as submissive and sex objects (Henslin, 1997). Advertisements for men in magazines continue to portray men’s aggressiveness and success in public life as epitome of masculinity (Wood, 2005). The point of concern is that the objectification of women by media has reached the extent that some of the photographs focus on dehumanizing women (Bwewusa, 2008). Syed (2006) argued that men in advertisements are fully clothed; appear confident and dignified while women are presented as glamorous and in traditional roles. It can be asserted here that men are shown dressed up for economy and public domain whereas women for beauty and attraction. Advertisements, especially those embedded into show buzz pages, tell us what products we need if we are to meet cultural expectations of ideal women and men (Wood, 2005). These stereotypical images of women make newspapers and magazines marketable/saleable (Goldman, 1992). The point to be noted here is that print media influenced by capitalist ideology using the display of women’s bodies as ‘tag’ to sell products. McRobbie (1996) argued that female body is consistently the reference point for the persuasion to consume items. Thus, the objectification of women's bodies is promoting the cause of capitalism at the cost of women dignity and respect. Media advertisements have enforced gender stereotypes through printing photographs that portray women as objects.

The use of these stereotypical images of women are of great concern as they are often incorrect, casting women as housewives or sexual objects, and hence are detrimental to gender equality (Goldman, 1992). Douglas Kellner (2008) argued that media images help to shape our view of the world deepest values: what we consider good or bad, positive or negative, moral or evil. Keeping the importance of print media in contemporary time, this study attempted to know whether print media in Pakistan challenges or reinforces gender stereotypes.
Theoretical Framework

This study is informed by feminist analysis of mass media. Feminist analysis of mass media gained its place in academia during the advent of the second wave of feminism (Shields, 1996; Rakow, 1986). Second wave feminism created conducive environment for liberal feminist discourses. Liberal feminism brought the issue of women equality into public and academic discourses. Liberal feminist theory developed into a perspective that informed research regarding women’s equality. Gaining place in academia, liberal feminist theory informs media images research through examining the incorporation of equal representations of men and women, and accurate portrayals of women as equals in politics and business. Liberal feminism asserted that ‘equality of women is contingent on equality in representation’ (Shields, 1996:74). In examining equality, media studies examine whether these images portray traditional sex role stereotypes of women as homemakers, mothers, wives, or the images show women engaged in the public domain as independent and successful professionals like men. Assessing sex role stereotyping in print media, content analysis of images of women remained the dominant research approach (see methodology in this study).

Content analysis of women’s role portrayals in print media revealed that print media depict women’s place in the home, women dependent on men for their protection, women least interested in making important decisions or doing important things, women as sexual objects (Courtney and Lockeretz 1971).Drawing on liberal feminist argument, the paper focused to unpack how many men are presented in relation to women, what role they were portrayed. The concern here was to highlight how print media reproduces and reinforces traditional sex role stereotypes. Nevertheless, liberal feminism met with challenges and severe criticism from feminist poststructuralist. Feminists in the 1980’s and 1990’s stated that liberal feminist theory, employing quantitative content analysis, is inadequate and incomplete approach for contemporary feminists. Many feminist sociologists of media studies in the 1990’s, criticizing liberal feminist approach, focused on the structural and institutional role of media in reproducing unequal gender relations. Their key argument was the understanding of mass media as an ideological state apparatus which not only represents an important site of social and cultural reproduction but also support a male dominated system of ideological hegemony which all people internalize and ultimately consent to (Althusser, 1968). In the 1990’s, feminists, particularly feminist poststructuralist, were more concern to examine and unpacking the underlying meaning, pattern of power desire created in media discourse. It was this feminist poststructuralists’ approach to media text and feminist appropriation of Michel Foucault’s concept of ‘discourses’ to media analysis that give us the lens to look at the constructive power of print media. We deem it important to elucidate the concept of discourse and the way we used it in this study. Foucault used the term discourse to examine how power, language and institutional practices together at historically specific point in time determine models of thought Foucault (1977) and action (Ullah and Skelton, 2013). Discourse also consists of ‘practices that systematically form the objects of which they speak’ (Foucault, 1972: 49). Feminist work in the media that has appropriated Foucault’s ideas provide an appropriate framework to analyze how bodies are experienced and disciplined as gendered bodies (Howson, 2005 cited in Holmes, 2007). Drawing on the work of Foucault,
the paper examined how print media discourse (written texts and pictures) function as ‘productive power’ Foucault (1977) that construct women as sex object and position them within the gendered order. The article has also attempted to highlight how media discourses discipline male and female bodies as masculine and feminine bodies in accordance with current cultural expectation. It is important to emphasize here that using discourse in the Foucauldian sense, the researchers focused on the “exploration of underlying meaning, forms of relationship, metaphor, pattern of power desire created in media text (Wing, 1997; Yeoman, 1999; Skelton, 1997). To truncate the discussion the researchers believe that Foucaudian concept of discourse offers the most potential theoretical framework to explore how print media discourses are used as power/force in the construction of gender identities and disciplining males and females in line with domestic ideology and sex role stereotypes.

**Methodology**

The data for this study comes from four newspapers: The News, Dawn, Express, and Jang. These widely read newspapers were selected by employing purposive sampling. The reasons for choosing two English and two Urdu newspapers were: first, English newspapers are widely read by educated people in the urban and rural areas; second Urdu newspapers are read across geographical areas, social classes and gender (Ibrahim, 2011). Examining gender representation in print media in Pakistan we employed two different but related approaches. First, the researchers conducted a content analysis on the selected newspapers. Content analysis refers to the analysis of pictures, symbols, ideas, themes or text which may be documents, interviews transcripts, films, TV programmes and so on (Roberts, 2009). Although content analysis is used in large number of fields (i.e., media studies, cultural studies, political science, psychology, sociology and gender studies), this paper used it as it was used by second wave feminists. Content analysis approach was used by second wave feminists in 1970s/1980, Ullah (2013) Ullah and Skelton (2013) Skelton (2006) for the quantification of images and activities (Ullah, 2013). The aim of content analysis in this study was to highlight the unequal representation of males and females in print media in Pakistan. As referred earlier in this paper and reiterated here that content analysis was deemed inadequate by feminist poststructuralist. Feminist poststructurialists argued that looking simply at number of females and males in the newspaper is inadequate (Francis 2007; Skelton, 2011). It was this dissatisfaction with content analysis that Hansen (1997) stressed for combining content analysis with discourses analysis.

Discourse simply means language-in-use (Gee, 2005 cited in Ullah, 2013). Discourse is way of talking and thinking (Roberts, 2009). Using discourse analysis as methodology the researchers tried to investigate the underlying meaning, gender power relation in newspapers images and texts. It is reiterated that the article used discourse in the Foucauldian fashion. Michel Foucault argued that discourses that are available in society govern what can be thought and said. Drawing on Foucault, it is argued that discourses are bedrocks of social reality. It is within discourses that we create objects and types of people and social roles. Discourse analysis, in the Foucauldian sense, challenge ways of thinking about aspects of reality that have come to be viewed as being natural or normal.
Gender Representation in Pakistani Print Media: A Critical Analysis

and therefore tend to be taken for granted. It enable the researchers to examine how things have come to be the way they are, how it is that they remain that way, and how else they might have been or could be. Doing Foucauldian discourse analysis, the researchers have tried to explore how newspapers messages (text and pictures) are used as power and ideological tool for reinforcing the existing patriarchal and sexist power structures; how gender identities are constructed and stereotypical understanding of hegemonic masculinity and idealized femininity is reinforced through print media. The analysis enabled the researchers to come up with the following themes.

Key Findings of Newspapers Analysis in Pakistan

- Male and female coverage in print media: women under representation
- Reinforcing domestic ideology: men for the public and women for the private domains
- Essentializing nurturing as women role
- Objectification of women
- Sexism in Wears: women dress up for leisure men for work

Findings and Discussion

Male and Female Coverage in Print Media: Women Under Representation

Content analysis carried out on newspapers revealed that females were underrepresented across a range of aspects. Looking at the representation of female and male figures in the selected newspapers unpacked that males were represented eight times more than women through these newspapers. The findings revealed the presence of one (1) female against eight (8) males. Randomly picked newspapers (May, 16, May 22, June 17, June 26) revealed the presence of 156 females versus 1248 males. Examining sports pages in all the sampled newspapers revealed the presence of 473 male players and 52 women players (male 9 times more than women). These findings buttress the argument that [print] media reinforces sport as a masculine hegemonic domain (Davis, 1997; Hardin et al., 2005). The concern here is that print media through the gendered portrayal of sports help to perpetuate a “masculine hegemonic order in society” Kian (2007:1) which, in turn, communicates a strong message that sport is men prerogative (Ullah and Skelton, 2014). The results indicate that the ratio of women-to-men increased when it comes to ‘showbiz’ and special ‘addition pages’ which are dominated by female images. However, showbiz and special editions pages objectify women (see later part in this paper) by portraying erotic photographs for selling products and beauty creams etc (Dhar & Pattnaik, 1996). Nevertheless, men cover more newspapers space than women. The assertion here is that the underrepresentation and lack of female characters and their depiction in limited roles throughout newspapers discriminate females and function as powerful ideological tool to perpetuate males’ hegemony.

Reinforcing Domestic Ideology: Men for the Public and Women for the Private Domains

Print media continues to reinforce the domestic ideology (man as bread winner and woman as home maker) by portraying men and women in stereotypical gender roles. The results of
this study indicate that print media depicts women as home makers (busy in looking after children, spending time with children, cleaning, washing dresses, and other domestic chores) and men as bread winners and leaders of the public domain. Both texts and pictures show men engaged in businesses, signing business agreements and contracts; transporting goods from one place to another; making political speeches etc. They (men) are demonstrated as owners, managers and labourers of factories. On the contrary, women are portrayed in pink collar jobs, i.e. as secretary and assistant, lady health workers. *Dawn July 3, The News June 19, Jung June 3, and Express* May 13, were randomly picked for checking women presence in business and related fields. A very dismaying picture was found as there was only one woman depicted on the business page, except *Dawn* July 3, 2011 where two females (Benazir Bhutto and Firdous Ashiq Awan) were shown in the advertisement posted by Ministry of Information Government of Pakistan. It is argued that print media portrays politics as men’s prerogative. Pictographic analysis of the selected newspapers in the specified time revealed that there were 351 men political character as compared to women who were only 47 which means men are seven (7) times more than women. Interestingly, the 47 female political characters were actually 22 (i.e. Benazir Bhutto, Firdous Ashiq Awan, and Hillary Clinton etc.) were presented more than one time in a single newspaper on the same day. Moreover, the main page of all the selected newspapers portrayed men political leaders with considerable big pictures with rarely depicting any woman political leader. For strengthening the argument four newspapers (*Dawn July 2, the News July 3, Express June 3, and Jung July 27*) were randomly picked for analysis. The few women political figures who were present were very selective and elitist representation, i.e. most of the pictures were of Benazir, her daughters and a female minister of Media and Culture during Pakistan People’s Party Government. The key finding to be emphasized here is that all selected newspapers depicted men political leaders more than women political leaders. The only exception was *Express* July 3, 2011 where the British interior minister along with her delegation is having meeting with President of Pakistan. However, the focus here was also President of Pakistan not the entire group as only his face was identifiable. This makes it safe to argue that print media reinforces the stereotype that politics in Pakistan is men’s prerogative and exclusive domain. Drawing on liberal feminist, the paper argues that if women are given equal coverage and appropriate representation as that of men in holding political positions they will achieve autonomy in society (Tong, 1998). The concern thus is that gender biases in coverage of female politician and political figures are important to be pointed out as they have electoral consequences. Women enthusiasm, political motivation and electoral behaviour are influenced and affected by gender differences of media coverage, resulting significant disadvantage for women who wish to participate in politics. The presence of these gender biased representation may hurt the inspiration of young women who have the ability and motivation to join politics. It stops them from coming forward due to absence of role model. The nub of discussion then is that the ‘monolithic way in which print media portrays the social world is what Antonio Gramsci called ‘common sense’ that organizes citizen ‘thoughts and actions’ (Gramsci, 1971 cited in Ullah & Ali, 2012).

**Essentializing Nurturing as Women’s Role**

As evident from the preceding discussion, print media in Pakistan reinforces stereotypical gender roles in line with the essentialists’ argument, i.e., women are kind by nature and
fit for nurturing and homemaking and men for the public domain (Francis, 2006). Portraying women with the titles as “super mom”, mamta ka payar (mother love) Jaha mamta waha Dalda banks upon the notion of essentialists’ claim that women are kind hearted, caring by nature and therefore they are the best for nurturing role (Ullah, 2013; 2007). Following picture is one of the several pictures from the print media that demonstrates nurturing as women’s natural role.

Image 1

Image 1 is one of the several pictures in the print media that reinforces the stereotypical belief that what role(s) a woman should play in family/society. The portrayal of woman in the traditional nurturing role and physical contact with the children reinforces the belief that mother is the best nurturing figure and nurturing is something that resides in a woman’s nature. The text in the same image gives a message of the responsible mother and ‘super mom’. Such stereotypical portrayals “essentialize women and associate motherhood with biological difference between the sexes, which are “modeled on practical gender role expectation… which, in turn, shapes male and female “behaviour to confirm to gender distinction derived from biological essentialism” (Dillabough, 2006:48). The researchers acknowledge the findings of many research studies (Miller and Commons, 2010) that mother’s love and physical intimacy have positive effects on hippocampus (the brain region or memory and learning), emotional health and even school attainment, but physical closeness of fathers with children are also highly desirable and stressed by numerous psychological studies (Miller and Commons, 2010; Klein, 2010). A second look at the image enables us to argue that the picture conveys a powerful message about masculinity and femininity. The image shows the mother and the little daughter with smiling faces while the
boy at the back is depicted with a serious expression. This reinforces the traditional characteristics of males as serious and thoughtful and women as causal and outgoing (see figure 3). The picture also objectifies the little girl. The girl is dressed in half-sleeves whereas the boy wears full-sleeves. The message being communicated here is that female body has to be exposed as source of attraction. Mary Holmes, quoting Young (1990), argues that “girls are socialized to a bodily timidity….They also become used to the ideal that their bodies are there to be looked at” (Holmes, 2007:106). This means that boys’ and girls’ adulthood is influenced by what they have learned about femininity and masculinity in early socialization (Sharpe 1976; 1994).

Objectification of Women

Print media reinforces gender stereotypes through printing photographs that objectify and glamorize women’s bodies. Photographs of seductively dressed young women are printed throughout newspapers, especially on front and showbiz pages. Some of the pictures focus on dehumanizing women and tend to undermine the dignity of the rest of women (Bwewusa, 2008). Image 2 and 3 are among the several pictures that objectify women by limiting their value to their physical characteristics.

*Image 2* and *Image 3*

*Image 2* carries several messages, i.e. *go soft* and *Give your skin the freshness*….The arms of the model in image 2 are perfectly shaped, with no imperfections or marks, they have no skin spots, and they appear to be perfectly symmetrical. The discourses of *go soft, soft skin, fresh*
skin are powerful discourses that encourage women to police their bodies and shape them in accordance with the sexist cultural expectation. All these, amongst other uncountable things, are not achievable for the majority of women. The discourses of ‘go soft’ and ‘Give your skin the freshness’ also serve a specific disciplinary power that pushes women into what Naomi Wolf called the iron ‘cage of beautifications’ (Wolf, 1990). Wolf considers “these practices as part of the ‘beauty myth,’ whereby women’s obsession with attaining ideal skin results from patriarchal oppression” (Wolf 1990 cited in Abravanel, 2007:8). The message being communicated here is that women’s real worth exists in their soft and fresh skin. Similarly, Image 3 is about facial wash. The advertisement shows girls with smiling faces and white teeth. Smiling is positively correlated with femininity and physical attractiveness for females but not for males. It is believed that a smile can easily win over a male heart. The traditional belief as well as some researches (Alert, 2011) claim that if a girl has a smiling face she is more likely to be approached by guys than when she has a smug, or frowning, face. Men like smiling ladies and are least attracted to those who looked proud whereas women like men with serious faces and thoughtfulness (Ullah and Khan, 2014). “These sexist discourses objectify female bodies, which by proxy declare male bodies as symbols of power and superior over female bodies” (Ullah, 2013:266). The messages being communicated here is that smile and white teeth are depicted as feminine capitals and potential sources of attraction upon which women have to gain recognition (Skeggs, 2002). Thus, encouraging and cajoling women to confirm to male developed ideals of body (Holmes, 2007) vividly trivializes the women’s brain and intellectual capability. Our assertion is that this discriminates women as it creates a limited standard of beauty that is impossible for most women to attain.
Image 4 is a dress advertisement which we have chosen from among many that objectify women. The image shows that print media portrays women in sexual way (by degree of dress, facial expression and body pose). The woman in image 4 is scantily dressed and lying in disrespectful body pose. There is nothing unusual about this image; in fact, it’s a cliche. Pakistani newspapers are embedded with images just like it. These images construct a world view, to think of women as objects. The image sends audience contrasting messages, i.e. this woman is not in control of the situation and is unable to put up any resistance, whatever someone decide to do; she is lying down in a very erotic pose; her legs perfectly shaped and spotless; gazing at audience directly with seduction; the heavy eyelids also suggest sleepiness and docility. The message being communicated is that women have to invest a great deal in the appearance. If they dress themselves seductively and pose their bodies erotically they could get appreciation (Holmes, 2007). The point to be stressed here is that women serve themselves up as a sex object. Women objectify themselves by treating themselves as an object to be looked at and evaluated on the basis of appearance (Fredrickson and Roberts, 1997). It is important to point out that the representation of women in these advertisements is distorted. It gives the image of women that do not really exist; and, consequently, diminishes the true concept of woman, the one that really exists.

Sexism in Wears: Women Dress up for Leisure Men for Work

As discussed earlier and reiterated here that the showbiz page in each newspaper is dominated by women representation. Nevertheless, this does not elevate the status of women. Women, dominantly young, are glamorized and objectified. Advertisements of various products and services agencies represent men and women in line with sexist and traditional gender stereotypes which objectify women by portraying them as cultural sites and object of males’ gaze. Contrary to women representation, men are presented as serious, thoughtful and focused on successes in the public domain. The concern that this paper voiced here can be illustrated by the following pictures that the researchers have selected from The News. These two illustrations, presented here to substantiate our argument, are among the several sexist pictures that newspapers publish.
In image 5 a Pakistani summer Lawn Collection is marketized with the portrayal of 6 young women. This image sends numerous stereotypical messages to the audience. For example, it communicates that women have nothing productive but to dress up and wait for people gaze; they have to invest their energy to dress up seductively to attract men; they have to expose their bodies for other people gratification; they don’t have any destination and are lost. This reinforces the gender stereotypes that women, whether indoor and outdoor, are to dress up, beautify themselves and wait for men not for any other purpose. Contrary to the advertisement of women dresses, men’s suits and dresses are marketed and advertised in a quite gentle manner. The man in image 6 reinforces gender roles ideology. The picture very vividly tells the readers that public domain/ work in the public domain is men’s exclusive right. The man in picture is formally dressed with an executive hand bag, getting into an executive car, serious and thoughtful. The message being communicated here is that men dress up for the public domain whereas women dress up for leisure and attraction.

Conclusions

The findings provided interesting insights into gender role stereotypes across different newspapers in Pakistan. The results indicate that women in Pakistani print media were mainly portrayed in stereotypical gender roles. The stereotypical images of women such
as least interested in politics, becoming super mom; more concerned with physical attractiveness may develop a false-self among to become more feminine along the standards set by men. On the basis of study’s findings, it can be asserted that the stereotypical representation of men and women in line with essentialist belief ignores the fact that these stereotypical notions are context, time and space specific and have no relevance in 21st century (Ullah & Skelton, 2013). Thus, the overall claim that we make here is that print media is used by patriarchal social structure as an instrument for perpetuating male’s hegemony on the public domain as well as their control of the private sphere. The possible ways of improving the image of women in print media can be fulfilled only when women themselves try hard for it and change the stereotypical images in all spheres. Female journalists and feminist media can be utilized to improve women representation in print media and challenge stereotypical gender roles.

References


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Self-Esteem Body Image And Self-Consciousness Among Women After Rejection Of Marriage Proposals

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Abstract

The purpose of this study is to identify the phenomena of marriage proposals rejection among working and non-working women. It is hypothesized that there is significant difference in self esteem, body image and self consciousness of working and non-working women after rejection of marriage proposals. The sample was comprised of (N=170) women from which (n=79) was working women and (n=91) was non-working women. Sample was recruited by using snowball sampling technique. Mix method research design was used in this study. The major tools of this study include Rosenberg Self-Esteem Scale (SES) by Rosenberg (1965), Body Image Scale (BIS) by Moeen, Muazzam & Zubair (2013) Self-consciousness Scale revised (SCS-R) by Scheier & Carver (1985). The findings showed that body image, proposals rejected by self, number of siblings, younger married sisters, low designation and old age are a predictor of proposals rejection faced by women. The other findings revealed that there is non-significant difference in self esteem, body image and self consciousness among working and non-working women after rejection of marriage proposals. It was also explored that there was non-significant relationship in self esteem, body image and self consciousness among women.

Keywords: Self-Esteem, Body Image, Self-Consciousness and Rejection of Proposals.
Proposal rejection has become a big problem for girls in Pakistani society. This is very sensitive phenomena since rejection directly affects self image and self-esteem of the girls. This study explores the phenomenon of rejection of proposals in the Pakistani context. Purpose of the study is to find out difference between groups i.e. working and non-working groups, in their self esteem, body image and self-consciousness. Relationship among self esteem, body image and self-consciousness is explored. Furthermore, this study explores the reasons of proposal rejection that help us to identify the root cause of psychological symptoms experienced by females when they face rejection (Rohner, 2004).

First of all, there is a dire need of understanding about the marriages insistence in Eastern and Western cultures. The processes of selecting a lifetime partner significantly differ between both cultures. In Western culture marriage is not the first step of beginning a relationship and their members of family are not concerned when an individual begins a relationship. Mates choose each other by the inter-personal attraction. On the other hand in Eastern cultures wedding are considered the pre-requisite for a relationship and it is typically organized by members of family. Arranged marriages are seen as an agreement between two families instead of two people, and are supported a contract where every each side need to fulfill their obligations. Thus, arranged wedding isn't solely a bond of husband and wife but also a union of two families in Easterner cultures (Madathil, 1999).

Rejection refers to individuals’ belief that their partner or parent does not really like, approve of, care about, or love them (Rohner, 2004). A research supported that people who reported relatively low investment in romantic relationships, anxious expectations of rejection predicted reduced involvement in close relationships with friends and romantic partners and in general, increased distress in and avoidance of social situations (Downey, Feldman & Ayduk, 2000).

After facing rejection, people face many psychological symptoms e.g. hostility, aggression, passive aggression, or problems with the administration of hostility, dependence or defensive independence depending on the form, frequency, timing, and duration of rejection, impaired self-esteem, impaired self-adequacy, emotional unresponsiveness, emotional instability and negative worldview. Additionally postulates that the experience of interpersonal rejection is likely to be associated with anxiety, insecurity and cognitive distortions. Collectively these dispositions constitute one possible measure of overall psychological mal-adjustment. The experience of rejection can lead to a number of adverse psychological consequences such as loneliness, low self-esteem, aggression and depression. It can also lead to feelings of insecurity and a heightened sensitivity to future rejection (Rohner, 2004).
People differ in the way they respond to rejection and common responses to perceived rejection include dejection, emotional withdrawal, hostility and jealousy. These negative behaviors associated with high rejection sensitivity adversely affect close inter-personal and romantic relationship. There are numerous harmful effects of rejection on cognitive performance, especially on tasks that require full control (Ayduk, et. al 1999).

Jan & Ashraf (2008) stated that Self-esteem has enormous influence on mental health of women. Self-esteem comprises of self-worth and self-image, which affects women’s adjustment in various spheres of life. This paper presents relation of age, family income, and family type with self-esteem among women. In this context, 100 women were selected through multistage sampling method, administering questionnaire, and ‘self-esteem scale for women’ (SESW). The study reveals highly significant relation of family type with self-esteem in personal life of women. Significant differences are also found among women in joint, nuclear and extended families, concerning their self-esteem in family relations, career and overall self-esteem. Family income has also shown significant association with women’s self-esteem in family relations.

Self-esteem is a positive or negative orientation toward oneself; an overall evaluation of one's worth or value. People are motivated to have high self-esteem, it indicates positive self-regard, not egotism. Self-esteem is only one component of self-concept, which Rosenberg defines as "totality of the individual's thoughts and feelings with reference to himself as an object." Besides self-esteem, self-efficacy or mastery, and self-identities are important parts of the self-concept (Rosenberg, 1965).

Self-esteem is generally considered the evaluative component of the self-concept, a broader representation of the self that includes cognitive and behavioural aspects as well as evaluative or affective ones. While the construct is most often used to refer to a global sense of self-worth, narrower concepts such as self-confidence or body esteem are used to imply a sense of self-esteem in more specific domains. It is also widely assumed that self-esteem functions as a trait, it is stable across time within individuals. Self-esteem is an extremely popular construct within psychology, and has been related to virtually every other psychological concept or domain, including personality (e.g., shyness), behavioural (e.g., task performance), cognitive (e.g., attributional bias), and clinical concepts (e.g., anxiety and depression). While some researchers have been particularly concerned with understanding the nuances of the self-esteem construct, others have focused on the adaptive and self-protective functions of self-esteem (Blascovich & Tomaka, 1991).

Self esteem was the most important predictor of body dissatisfaction, with females with low self esteem experiencing more body dissatisfaction than those with high self-esteem. It is also noted that the impact of society, parents, girlfriends, and boyfriends, improved the prediction of body dissatisfaction, low self-esteem, and importance of appearance.
Women have traditionally displayed a greater commitment to the pursuit of cultural standards of beauty compared to men. Women believe that having a slim body image is very important, and how they think that society portrays very slim women as beautiful and desirable and average women as overweight and obese. The research shows that the relationship between body image and self-esteem is important for women. Body image is closely related to self-esteem. There is very strong association between body image concerns and low self-esteem among adolescent girls, which has led to constructions of body image as an important aspect of female self-esteem (Huebscher, 2010).

A survey was conducted in (2013) by Saeed to determine the relationship between body image and self-esteem. On the basis of total 52 samples from which two groups were made i.e. age group 1 (12 years -15 years) and age group 2 (16 years- 19 years) the mean difference from the variables on concept of self-esteem is 28.64 of age group 1 and 28.10 of age group 2. This shows that the result of the research is neutral, body image and self-esteem do not affect each other. From this study no relation was found between self-esteem and body image. It suggests that an adolescent’s concept of his/her body image has little to affect his self-esteem.

Body image relates to how a person thinks and feels about his or her own body. Body image also refers to the way we see our body and the way we think that others see our body. Body Image is defined as a person’s self feeling and perception about his/her own body that involves his/her physical look, facial appearance, maturity and other bodily features like height and weight (Moeen, Muazzam & Zubair, 2013).

A research is conducted to find out the relationship between body image and self-consciousness. Result highlighted that there is negative significant relationship between body image and self-consciousness. If the body image increases than the self-consciousness decrease but Private and public self-consciousness correlated positively with each other (Theron, Nel & Lubbe, 1991).

Self-consciousness is defined as the degree to which individuals habitually focus upon themselves (Fenigstein, Scheier, & Buss, 1975). Self-consciousness is an ability that is unique to humans. Self-consciousness is the awareness of self, the self-system, and the self as a social object. Except humans no other creature is considered to have power over the cognitive ability to be aware of the self in such a mode. In the personality literature, attention directed at the self has been conceptualized both as a state and a trait. Self-awareness is considered to be the state of self-directed attention. From an evolutionary viewpoint, self-consciousness is an ability that is unique to humans. Self-consciousness is the awareness of the self, the self-system, and the self as a social object. Except humans no other creature is considered to have power over the cognitive ability to be aware of the self in such a mode. Attention directed at the self has been conceptualized both as a state and a trait. Self-awareness is considered to be the state of self-directed attention (Fenigstein, et al., 1975).
An investigation on relationship between public and private self-consciousness and social and personal aspects of identity was carried out by Cheek and Briggs (2009). Findings assume that public self-consciousness correlated significantly more strongly with social than with personal aspects of identity whereas private self-consciousness correlated significantly more strongly with personal than with social aspects of identity.

Rejecting the proposal is one of the biggest and social emerging problems in Pakistan. Although, there is not so much done on this area and in Pakistan this area of research is not encouraged. As research supported that rejection of proposal leads the females towards social anxiety and body dimorphic disorder Fang & Hoffman (2006) and other psychological problems so, we can help females to boost up their self-esteem by ignoring all the societal stigmas. Rejection of a proposal not only impacts that woman but also her parents and even whole family. For women of a Pakistani society it’s a very distressful experience and her whole functioning is disturbed so, this study will help them to overcome this stressful experience successfully.

**Significance of the Research**

The current study has significance with respect to global and Pakistani culture. Proposal rejection results in low self-esteem leading towards negative reactions in females it includes negative body image and a significant decrease in self-consciousness, These factors combined together create a lot of hurdles for females causing a decrease in their morale resulting in the emergence of negative thoughts which then have a considerable impact on their self-confidence shattering their personality and producing inferiority complex in females this limits them to act as a useful member of the family and as a drawback they lose their self-esteem and no longer consider themselves a worthy member of the society.

The objectives of the study are as follows:
1. To identify the causes of rejection of proposals among working and non-working women.
2. To find out the difference between self-esteem, body image and self-consciousness among working and non-working women after rejection of marriage proposal.
3. To find out the correlation between self-esteem body image and self-consciousness among working and non-working women after rejection of marriage proposals.

**Method**

Using the Mix method research design, during the first part of the study, focus group was conducted to identify the causes of rejection whereas, in second part of the study between group research designs was used to find out the difference in self esteem, body image and self-consciousness among women.

**Sample**

The sample was comprised of (N=170) women from which (n=79) was working women and (n=91) was non-working women. The age range was 24 to 40 years. Sample was
recruited by using snowball sampling technique. Only those participants were included who have experienced proposals rejection at least once. Non-working students and those who have completed their study and are still unmarried were taken as non-working sample.

**Variables and Measures**

**Self-Esteem**

Self-esteem is a positive or negative orientation towards oneself; an overall evaluation of one’s worth or value. People are motivated to have high self-esteem, and having it indicates positive self-regard (Rosenberg, 1989). The self Esteem was assessed by using Self Esteem Scale (SES) by Rosenberg (1965). The 10 items are answered on a four point scale ranging from strongly agree to strongly disagree.

**Body Image**

Body Image is defined as a person’s self feeling and perception about his/her own body that involves his/her physical look, facial appearance, maturity and other bodily features like height and weight. The body image was assessed by using Body Image Scale (BIS) by Moeen, Muazzam & Zubair (2013). The Body Image Scale (BIS) is a 35-item indigenous measure. The scale measures body image concerns among young adult females. There are three subscales of Body Image Scale i.e. bodily section: $\alpha = .909$, Emotional section: $\alpha = .909$, plan to sustain one’s physical picture: $\alpha = .830$. The alpha coefficient of .951 was got for the BIS.

**Self-Consciousness**

Self-consciousness is defined as the degree to which individuals habitually focus upon themselves (Fenigstein, Scheier & Buss, 1975). The Self-Consciousness was assessed by using Self consciousness Scale revised (SCS-R) by Scheier & Carver (1985) is 22-item scales which evaluate a personal’s personality-awareness in both social and personal conditions. The reliability of personal personality-awareness was 0.75, social personality-awareness was .84 and public anxiety 0.84.

**Procedure**

Permission was taken from the authors of all scales. Informed consent was taken from each of the individual participants. The researcher assured the participants confidentiality. This study consists of two parts. In first part we conduct Focus groups to find out the main causes of rejection and in second data was collected quantitatively. The participants were given Demographic Information Questionnaire (DIQ), Self-Esteem Scale (SES) Body Image Scale (BIS) and self-consciousness scale to find out the difference in self esteem, body image and self consciousness among working and non working women. Total time to fill the questionnaire was between 20-25 minutes. The participant was thanked for their cooperation.
Results

Independent sample t-test was carried out to find out the difference in self esteem, body image and self consciousness among women after rejection of marriage proposals. Correlation was carried out to find the relationship between Self Esteem, Body Image and Self Consciousness among working Women after rejection of marriage proposals. Linear Regression was carried out to find out the predictor the causes of rejection.

<table>
<thead>
<tr>
<th>Themes revealed during focus group data</th>
<th>Working women</th>
<th>Non-working women</th>
<th>Working and non-working women</th>
</tr>
</thead>
<tbody>
<tr>
<td>High education</td>
<td>Health</td>
<td>Employed</td>
<td></td>
</tr>
<tr>
<td>Dowry</td>
<td>Looks</td>
<td>Education</td>
<td></td>
</tr>
<tr>
<td>Importance of boys</td>
<td>Dowry</td>
<td>Well groomed</td>
<td></td>
</tr>
<tr>
<td>Society norms</td>
<td>Dark complexion</td>
<td>Job</td>
<td></td>
</tr>
<tr>
<td>High status</td>
<td>Short heightened</td>
<td>High education</td>
<td></td>
</tr>
<tr>
<td>Age factor</td>
<td>Glasses</td>
<td>Living standard</td>
<td></td>
</tr>
<tr>
<td>High demands</td>
<td>Hearing add</td>
<td>Job</td>
<td></td>
</tr>
<tr>
<td>Table 1 continued</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Short heighted</td>
<td>Proud</td>
<td>Caste system</td>
<td></td>
</tr>
<tr>
<td>Media</td>
<td>Short heightened</td>
<td>Short heightened</td>
<td></td>
</tr>
<tr>
<td>Caste system</td>
<td>Cast system</td>
<td>Dowry</td>
<td></td>
</tr>
<tr>
<td>Beauty</td>
<td>Fashionable</td>
<td>Obesity</td>
<td></td>
</tr>
<tr>
<td>Left handed</td>
<td>Job</td>
<td>Socioeconomic status</td>
<td></td>
</tr>
<tr>
<td>Media</td>
<td>Liberal thinking</td>
<td>Average look</td>
<td></td>
</tr>
<tr>
<td>High expectations</td>
<td>Obesity</td>
<td>Demands of society</td>
<td></td>
</tr>
<tr>
<td>Job preference</td>
<td>Confused demands</td>
<td>Multiple demands of people</td>
<td></td>
</tr>
<tr>
<td>Low self esteem</td>
<td>Insecurity complex</td>
<td>Irritation</td>
<td></td>
</tr>
<tr>
<td>Frustration</td>
<td>Lack of abilities</td>
<td>Less belief in marriage</td>
<td></td>
</tr>
<tr>
<td>Mental stress</td>
<td>Negative behaviors</td>
<td>Hopelessness</td>
<td></td>
</tr>
<tr>
<td>Jealousy</td>
<td>Hopelessness</td>
<td>Depression</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Depression</td>
<td>Anxiety</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Less social</td>
<td>Refusal to marry</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Low self esteem</td>
<td>Less social</td>
<td></td>
</tr>
</tbody>
</table>

Demographic Information of Participants

The mean age of the sample was 26 years approximately with SD of 3.22. Number of average siblings was approximately 4. Number of average married sisters was 1. Number of average married brother was also 1 approximately. Number of average unmarried sisters was approximately 2. Number of average unmarried brothers was 1. Number of average younger married sister was 1. The frequency and the percentage of working women were 43.9%, and non-working women were 50.6%. Joint family system was 27.2% and nuclear was 67.2%. Unemployed was 50.6% and Govt. employ was 5.6% and private employ was 38.3%. Single child was 15.0% and non-single child was 79.4%.
Table: 2
Mean differences between variables among women after rejection of marriage proposals (N=170)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Working (n=79)</th>
<th>Non-working (n=91)</th>
<th>95% CI</th>
<th>Cohen's d</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
</tr>
<tr>
<td>SES</td>
<td>22.77</td>
<td>4.40</td>
<td>22.74</td>
<td>.50</td>
</tr>
<tr>
<td>SCS-R</td>
<td>46.51</td>
<td>8.71</td>
<td>46.41</td>
<td>7.60</td>
</tr>
<tr>
<td>BIS</td>
<td>29.84</td>
<td>23.99</td>
<td>31.56</td>
<td>24.54</td>
</tr>
<tr>
<td>CR</td>
<td>8.96</td>
<td>5.57</td>
<td>11.83</td>
<td>4.82</td>
</tr>
<tr>
<td>Psy.Ch</td>
<td>7.73</td>
<td>7.21</td>
<td>14.25</td>
<td>6.57</td>
</tr>
</tbody>
</table>

p<.05, p<.01

Note. M = mean; SD = standard deviation; T = t value; P = significance value; CI = confidence interval; N = Sample size; n = no of participants: Note. SES: Self Esteem Scale, SCS-R: Self Consciousness Scale- revised, BIS: Body Image Scale, CR: Causes of Rejection, Psy.Ch: Psychological Changes

The results suggest that there are non-significant differences in Self Esteem, Body Image and Self consciousness among working and non-working women after rejection of marriage proposals. Where as the result suggests that there is significant difference in causes of rejection and psychological changes there is more psychological change among non-working women as compared to working women after rejection of marriage proposals.

Table: 3
Mean differences between self consciousness and its subscale among after rejection of marriage proposals (N=170)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Working (n=79)</th>
<th>Non-working (n=91)</th>
<th>95% CI</th>
<th>Cohen's d</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
</tr>
<tr>
<td>SCS-R</td>
<td>46.51</td>
<td>8.71</td>
<td>46.41</td>
<td>7.60</td>
</tr>
<tr>
<td>Pu.SCS</td>
<td>16.92</td>
<td>3.57</td>
<td>16.85</td>
<td>3.58</td>
</tr>
<tr>
<td>Pr.SCS</td>
<td>19.95</td>
<td>4.21</td>
<td>18.76</td>
<td>3.58</td>
</tr>
<tr>
<td>SA</td>
<td>9.63</td>
<td>3.55</td>
<td>9.80</td>
<td>3.96</td>
</tr>
</tbody>
</table>

p<.05, p<.01

Note. M = mean; SD = standard deviation; T = t value; P = significance value; CI = confidence interval; N = Sample size; n = no of participants: Note. SCS-R: Self Consciousness Scale- revised, Pu.SCS: Public Self Consciousness Scale , Pr.SCS: Private Self Consciousness Scale, SA: Social Anxiety

Independent sample t-test was used to find out the mean difference in self consciousness and its sub-scale among working and non-working female after rejection of marriage proposals. The results suggest that there is non-significant difference in self
consciousness, public self consciousness, private self consciousness and social anxiety among working and non-working female after rejection of marriage proposals.

Table: 4
Relationship between variables among women after rejection of marriage proposals (N=170)

<table>
<thead>
<tr>
<th>Variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>SES</td>
<td>-</td>
<td>-08</td>
<td>-09</td>
<td>-14</td>
<td>-0.16</td>
</tr>
<tr>
<td>SCS-R</td>
<td>-</td>
<td>-</td>
<td>-05</td>
<td>-17*</td>
<td>-17</td>
</tr>
<tr>
<td>BIS</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0.05</td>
<td>-02</td>
</tr>
<tr>
<td>CR</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0.33**</td>
</tr>
<tr>
<td>Psy.Cha</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

*p<.05, **p<.01 Note. SES: Self Esteem Scale, SCS-R:Self Consciousness Scale-revised, BIS: Body Image Scale, CR: Causes of Rejection, Psy.Ch: Psychological Changes

Pearson product moment correlation was used to find out the relationship between self-esteem, body image, self-consciousness, causes of rejection and psychological change among working and non-working women after rejection of marriage proposals. The results suggest that there is a significant negative relationship between self-esteem and psychological change among women after rejection of marriage proposals. When self-esteem is high then psychological changes are low among women. There is also a significant positive relationship in self-consciousness, causes of rejection and psychological changes among women after rejection of marriage proposals. When self-consciousness is high then psychological changes and causes of rejection are also high. There is non-significant relationship in body image, self-consciousness, self-esteem and psychological change among women after rejection of marriage proposals. Similarly the relationship between self esteem and causes of rejection is insignificant as well.

Table: 5
Relationship between Self consciousness and its subscale among women after rejection of marriage proposals (N=170)

<table>
<thead>
<tr>
<th>Variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCS-R</td>
<td>-</td>
<td>.79**</td>
<td>.78**</td>
<td>.59**</td>
</tr>
<tr>
<td>Pu.SCS</td>
<td>-</td>
<td>-</td>
<td>.57**</td>
<td>.17*</td>
</tr>
<tr>
<td>Pri.SCS</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>SA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

*p<.05, **p<.01 Note SCS-R: Self Consciousness Scale- revised, Pu.SCS: Public Self Consciousness Scale, Pr.SCS: Private Self Consciousness Scale, SA: Social Anxiety

Pearson product moment correlation was used to find out the relationship between self-consciousness, public self-consciousness, private self-consciousness and social anxiety among women after rejection of marriage proposals. The results suggest that there is significant positive relationship in self-consciousness, public self-consciousness, private self-consciousness and social anxiety among women after rejection of marriage proposals. When self-consciousness is high then public self-consciousness and private self-consciousness is
also high and social anxiety as well. There is non-significant relationship in private self-consciousness and social anxiety among women after rejection of marriage proposals.

Table: 6
Table showing multiple Regression Body Image Scale, Proposals Rejection faced, designation, no. of siblings, younger Married sisters, Age

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Dependent Variable</th>
<th>PRF</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>BIS</td>
<td>.02</td>
<td>.16*</td>
<td>2.23</td>
</tr>
<tr>
<td>PRBS</td>
<td>.16</td>
<td>.16*</td>
<td>4.02</td>
</tr>
<tr>
<td>NOS</td>
<td>.18</td>
<td>.15*</td>
<td>4.26</td>
</tr>
<tr>
<td>YMS</td>
<td>1.96</td>
<td>3.91*</td>
<td>30.34</td>
</tr>
<tr>
<td>Designation</td>
<td>-.99</td>
<td>-.16*</td>
<td>4.85</td>
</tr>
<tr>
<td>Age</td>
<td>.21</td>
<td>.23*</td>
<td>9.40</td>
</tr>
<tr>
<td>T</td>
<td>2.41</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P</td>
<td>.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>R Square</td>
<td>.23</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: * P<0.05 Note, CPR: Causes of proposals rejection, BIS: Body Image Scale, PFR: Proposals Rejection faced, NOS: no. of siblings, YMS: younger Married sister, PRBS: proposals rejected by self.

Multiple Regressions was carried out to find the predictors of proposals rejection faced by women, Body Image disturbance, proposals rejected by self, more number of siblings, more younger married sisters low designation and being overage are significant predictors of proposals rejection.

Discussion

The present research was conducted to find out the difference in self-esteem, body image and self-consciousness among working and non-working women after rejection of marriage proposals. Various studies propose that male and female separate in their essential wellspring of self-regard, with female being more affected by connections and male being more impacted by target achievement. As far as another remarkable gender difference in emotions about the self over the lifespan, female have a tendency to have lower self-perception fulfilment than male. Female are more probable than male to assess particular body includes contrarily, to endeavour weight reduction, to report tension about the assessment of their physical appearance, and to have cosmetic surgery (Heatherton, 2001).

To find out the causes of rejection three focus group were conducted. The first focus group was carried out with working women, second focus group was conducted with
non-working women and the third focus group was conducted with both working and non-working women to find out the causes of rejection. And the responses of the participants were almost the similar there was a slight difference in the responses of the participants. And the causes of rejection are Socio-economic status, poverty, Obesity, average look, Job, attitude, high education, not well groomed, high status, working women, average education. The psychological changes after rejection were also find out. Psychological changes after rejection are Inferiority complex, anger, lack of abilities, irritation, less belief in marriage hopelessness, depression, anxiety, irritation, refusal to marry and less social interaction are the main psychological changes. Richman and Leary (2009) carried a survey on responses to prejudices, stigma, and other forms of interpersonal refusal. Furthermore, the outcomes demonstrate that individuals' responses to dangers to social acknowledgment and having a place as they happen in the connection of assorted phenomena, for example, rejection, separation, segregation, disloyalty, and belittling. Individuals' prompt responses are very comparative crosswise over diverse types of rejection as far as negative influence and brought down self-regard. Then again, taking after these quick reactions, individuals' responses are affected by understandings of the rejection experience that foresee three unmistakable thought processes in pro-social, harmful, and socially ignore behavioural reactions.

Galen and Underwood (1997) stated that communal violent behaviour is directed in the direction of harming another’s self-worth, socio-economic status, through structures such the same as vocal refusal, pessimistic facial look or physical appearances, additional non-direct structures insulting words and social withdrawal. All actions have a general objective of damaging, which comes out to be the center of knowing women violent behaviours.

It was hypothesized that there is significant difference in self esteem of working and non-working women after rejection of marriage proposals. And the current finding shows that there is non-significant difference in self esteem of working and non-working women. Previous researches also support our findings. Dongen (1996) conducted a research on Quality of life and self-esteem in working and non-working persons with mental illness. And the result shows that significant difference in overall quality of life was not found, but workers scored higher on all but one quality of life sub-scale. There were no significant differences in self-esteem quality of life or valuing of work based on demographic factors. No significant differences in drug attitudes were found based on work status.

And there is significant difference in family type (joint and nuclear) among women after rejection of marriage proposals. And our findings similar to the previous research. Jan and Ashraf (2008) stated that noteworthy relationship type of the family by means of self-worth in private life of female. Noteworthy dissimilarity also exists with female in combined, non-combined and extended relatives, regarding their sense of worth in relations, professional living and in general self-worth. Income of the family has also revealed note-worthy relationship with female’s self-worth in relations of the family.
It was hypothesized that there is significant difference in body image on working and non-working women after rejection of marriage proposals. The current result shows that there is non-significant difference in body image of working and non-working women. Previous research is not supporting our finding. Jalees and Run (2014) explores how television publicity, self-worth and religiosity manipulate self-perception of Pakistani customers. A positive association among contact to television and self-perception was found whereas negative manipulate was established among self-worth and self-perception. No association was established among religiosity and self-perception. The finding revealed combined outcomes than the previous literature.

The findings of this research contradict with previous research because the participant of the research was not dissatisfied with their body image both working and non-working. They were already slim and smart and have a positive attitude towards their body image. Therefore, research findings do not match to the previous researches. Black female are fewer possible to believe themselves overweight and are much pleased by their body mass as compared to white female in spite of the reality that black female are two time as possible to be overweight. These female also label huge black physical look more definitely as compared to white female labelling huge white physical appearance (Hebl & Heatherton, 1998).

It was hypothesized that there is significant relationship in self-consciousness, public self-conscious, private self-consciousness and social anxiety of working and non-working women. The current findings revealed that significant positive relationship in self-consciousness, public self-consciousness, private self-consciousness and social anxiety among working and non-working women after rejection of marriage proposals. Previous researches also support our findings. Kwon (1992) accounted on young living up and academy learners. Findings showed that physical awareness is directly linked to community personality awareness and social nervousness but not to public personality awareness.

A different survey accounted that community self-awareness connected considerably more powerfully with societal as compared to individual features of uniqueness while personal self-awareness connected notably much powerfully with private as compared to public features of uniqueness (Cheek & Briggs, 2009).

One more study reveals that individual high in personality awareness, being much conscious of how they look by features, would be more responsive and respond more adversely to the rejection than people low in reluctance. In addition, it was found that mindfulness expands the negative reaction to the negative assessment and had a tendency to build the energy of the positive assessment (Fenigstein, 1979).

It was hypothesized that there is significant relationship in self-esteem and body image among women. And the finding showed that there is non-significant relationship in self-
esteem and body image among women. Previous literature also supports our findings as well. A survey was conducted in (2013) by Saeed to focus the relationship between self-perception and self regard. This demonstrates that the consequence of the exploration is unbiased, self-perception and self regard don't influence one another. From this study no connection is found between self-regard and self-perception. It recommends that a pre-adult's idea of their self-perception has practically no impact on their self regard.

It was hypothesized that there is significant relationship in body image and self consciousness among women. And current finding showed that there is non-significant negative relationship in self esteem and self consciousness among women. Previous research supports the direction of the relationship of our research finding. Theron, Nel & Lubbe (1991) directed an exploration to figure out the connection between self-perception and reluctance and results uncovered that there is huge negative relationship between self-perception and hesitance furthermore between self-perception and social uneasiness. Open and personal hesitance absolutely corresponded with one another and social tension also. Both males and females essentially differ just on social tension.

It was hypothesized that there is significant relationship in self-esteem and self-consciousness among women. And current finding revealed that there is non-significant relationship in self-esteem and self-consciousness among women. Previous research not supported our finding. A survey on self-regard was directed to look at the connection between self-regard and the Big Five identity measurements. It was observed that high self-regard people were psychologically steady, outgoing people, and reliable and were to some degree pleasing and open to practice. Regardless of a wide look for potential middle people and arbitrators of this regular example, the relations between self-regard and the Big Five to a great extent split age, gender, socioeconomic status, civilization and ethnic group. High self-regard people had a tendency to characteristic of socially attractive to them, and this penchant to some degree interceded relations between the Big Five and self-regard (Robins, Tracy, Trzesniewski, Potter & Gosling, 2001)

Conclusions

In this study we find that there is non-noteworthy difference in self-regard, self-perception and self-awareness among working and non-working women after rejection of marriage proposals. It implies that both working and non-working women are satisfied by their self-perception. What's more, they have a same level of self regard and self-consciousness. What's more, there is additionally non-noteworthy relationship in self-regard, self-perception and self-awareness among working and non-working women after rejection of marriage proposals. It demonstrates that self-regard has no impact the self-perception and self-awareness of female. They are not connected with one another. Furthermore, the reasons for rejection are various. Some fundamental reasons are SES, neediness, heavienss, normal look, job, high instruction, not all around prepped, rich individuals, education and designation. Furthermore, the mental changes after rejection
were discovered additionally. Mental changes after rejection are Inferiority complex, outrage, absence of capacities, disturbance, less confidence in marriage misery, depression, tension, bothering, refusal to wed; less social are the basic mental changes.

**Limitations and Recommendations**

The present research has few limitations and recommendations. First of all, the sample size was not large enough to generalize on whole population. So many difficulties faced in order to find out the females according to inclusion and exclusion criteria. The participants were drawn from one city of Pakistan i.e. only from Lahore. The duration of the study was small. It was also observed that females were hesitant to answer the question whether they face rejection or not. They were not agreed to respond about personal questions. Demographic information contain questions about reason for refusal of the proposal, due to which they feel hesitant. In fact, many of the females did not respond to this question. Response rate was below average that’s why it took too much time to gather data.

Recommendations in the light of these limitations are given for future researches regarding betterment of the research work. These variables should be investigated on a large sample to make reliable generalization. More time should be given for research work. Data should be collected from the large area of Pakistan. Experienced with the concerned field will improve the understanding. Demographic information should not contain extra personal information. There must be some qualitative exploration of this phenomenon for the better understanding of this phenomenon.

**Implications of the study**

Some implementations for practice and future research are to use a larger sample base and to take male/female issues into account. Findings of this research study will prove beneficial for health psychologist as well as for counselors for providing better knowledge about this vital component of rejection and its important predictors. An understanding of all these aspects will provide a better insight into the self image and self-consciousness problems of rejected women.

**References**


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Construction Of Gender Identity Through Written Discourse

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Abstract

Writing is a reflection of an individual’s thought patterns and can manifest different forms of identity: personal, religious, cultural, political, and above all gender identity. A closer look at any text not only helps discover the origin of the writer, but can also reveal his/her gender, which is projected in the text. Using Butler’s notion of ‘performing gender’, the study aims to explore gender identity constructed through the written discourse of male and female students by analyzing the differences and/or similarities in their writing. The categories considered for analysis include: selection of the topic projecting the background knowledge of the writer (reflecting how widely read he/she is), lexical and syntactic choices, degree of grammatical accuracy, degree of modality, element of personalization, and informative vs. involved style, which is evident through the text that is produced. The data of the study are based on students’ essays that they were made to write in the CSS preparatory classes conducted under the Students’ Guidance Counselling and Placement Bureau and Overseas Examination, University of Karachi. Being a qualitative study, the sample size chosen was limited to the essays by 30: fifteen produced by male and fifteen by female students. The written samples were selected on the basis of stratified sampling, dividing the samples into two homogenous groups, to do a comparative analysis. The findings of the study reveal significant differences in the writing style of both the genders, which proves that the construction of gender identity is not restricted to oral communication but is also observed in writing.

Keywords: Identity Construction; Gender Identity; Performing Gender; Gender Ideology.

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Language users engaged in both spoken and written discourse besides using language for communication are also engaged in constructing different forms of identity ranging from personal to cultural and gender being one of the forms of socio-cultural identity is also a part of this process of identity construction. The construction of gender identity does not always involve socio-cultural dimensions; it has its roots in psychology as well. It can be said that gender is the socio-cultural as well psychological orientation of the self; one is not born as a male or a female but becomes one through ‘performing gender’. The concept of gender ‘performativity’ introduced by Butler (1990) rests on the belief that gender does not exist in itself, it is performed through one’s behavior, actions and above all through the use of language. Among the various differences between spoken and written discourse, one major difference is the presence of explicit identity markers in speech which cannot be traced in writing. One such explicit identity marker is the accent and the other is the voice of speakers; the former may help discover their ethno-linguistic background while the latter reveals their gender identity and their age group to some extent. This does not mean that no such process of identification is possible in written discourse. Although there are enough clues available in writing to uncover different types of identity (political, socio-cultural, religious, ethno-linguistic, national, gender), they are embedded within the text and require rigorous linguistic, to be more precise, textual analysis.
The focus of the current study is on uncovering the gender identity of the writers, in this case students preparing for the CSS examination, focusing on the essays they wrote in their CSS preparatory classes.

**Research Questions**

1. How do the female and male students construct their gender identity through writing?
2. What gender differences/similarities are found in the writing style of female and male Pakistani students at tertiary level?

**Literature Review**

Research on English language learners’ linguistic skills, particularly writing skills, has been the area of interest for language teachers and psycholinguists for several decades. However, research on second language acquisition (SLA) is not just undertaken to formulate theories of SLA but is also directed towards tracing gender identities for understanding gender ideology in order to improve language pedagogy. With reference to gender differences in writing, ample research is conducted in EFL and ESL settings around the globe (Berninger, 2008; Browne, 1994; Kanaris, 1999; Morris, 1998; Swann, 1992). Since language learning is not just a cognitive process but a social process as well, this socio-cognitive process cannot be understood without exploring gender identities negotiated through language. Although there is enough research evidence available for exploring gender differences in writing, most of the research focuses on measuring the performance of the two genders through teachers’ assessment and a great deal of such research is related to primary and secondary level students’ work. (Pajares & Valiante, 2001; Peterson, 1998; 2002; Peterson & Kennedy, 2006; Roulis, 1995). One such study focusing on gender differences at secondary level, for instance, is by Jones and Myhill (2007), who investigated gender differences in secondary school children’s writing at sentence and text level. This study which forms the part of a large scale study based on a two year project is unique in the sense that it did not only focus on the quantitative analysis of the written samples of students but through follow-up interviews also elicited the students’ responses on the process of writing they were engaged in. It is the first phase of the project, however, that is reported in this study. Being a large scale research, the sample was based on 718 pieces of writing including both narrative and persuasive produced by both the genders. The findings of the study reveal significant differences between the two genders showing boys as better writers than girls in certain aspects, including, paragraph competence, strong conclusion, coherence, etc.

There is some research on the relationship between gender and writing at tertiary level as well (Deming & Gowen, 1990; Earl-Novell, 2001; Saeed, Ramazan, Gujjar, & Iqbal,
Focusing on the evaluation of men and women ESL academic writing at the University of Melbourne, Waskita (2008) analyzed three sets of assignments by both the gender groups focusing on three categories: syntactic complexity, the process of integrating cited information, and the presentation of arguments. The results of the study showed significant differences between men and women in all three areas of academic writing. The study revealed that women produce more complex sentences, are better in terms of presenting arguments and use paraphrasing more than men for citing information.

Following Waskita (2008), Shirzad, Musavi, Atmani, Ahranjani, and Iraji (2013) conducted a study to explore gender differences in EFL academic writing by analyzing 25 M.A theses: 10 produced by male and 15 produced by female students of Linguistics. The study highlights significant differences between male and female academic discourse particularly with reference to syntactic complexity. The findings of the study showed that female writers used more complex syntactic structures as compared to male writers in academic writing and were more organized than the male writers which can be attributed to the female writers’ higher level of proficiency in academic writing in English.

The current study is different from the literature cited in this section for two reasons. Firstly, it does not aim to make any evaluative judgments based on superiority of one gender over the other, but exclusively focuses on locating diversity in terms of the writing styles of both the genders. Secondly, this is for the first time that the writing skills of Pakistani students, who intend to appear in the CSS examination, are made the focus of the study to locate gender differences.

**Methodology**

The study being rooted in qualitative paradigm is based on the analysis of the essays produced by the students attending CSS preparatory classes organized by the Students’ Guidance, Counselling and Placement Bureau and Overseas Examination, University of Karachi. The CSS preparatory classes are organized every semester to facilitate not only students of the University of Karachi but also students from other institutions who intend to take the Civil Superior Services (CSS) examination. The course offers guidance on all compulsory subjects that are part of the CSS syllabus.

The sample size chosen for this study was based on 30 essays: 15 by female and 15 by male students. The selection of essays for analysis was based on stratified sampling as equal number of samples was selected to represent both the genders. However, for selecting 15 essays produced by each gender, simple random sampling technique was employed so that every student’s work can get a chance of being selected for the study, which is in accordance with the probability sampling under which comes both, simple random and stratified sampling procedures. For selecting the sample essays through random sampling technique, lottery method was used. Once the names were selected
through lottery method, these students’ essays were analyzed to discover if there are significant differences in their writing style.

It is pertinent to mention here that the essays selected for analysis were produced in the second week of the CSS preparatory classes as part of the classroom activity, so the data gathered for this study is natural. Since the students were made to write these essays before they were actually taught essay writing in this course, whatever they produced reflected their level of writing at that point in time. Essay writing was chosen because it comes under academic writing which is the focus of our study. Besides this, other than the English Compulsory paper of 100 marks in the CSS examination, there is an additional 100 marks compulsory paper based on testing students’ writing skills through this genre. There was yet another reason for choosing essay writing. It is part of the English compulsory syllabus at all levels (primary, secondary, and tertiary) in Pakistan. So, it was not a new genre for them; they already had some exposure to essay writing. Engaging the students in essay writing before teaching writing skills in the Course helped us as English language teachers as we became aware of their weak and strong areas, including some of the wrong concepts they had acquired through being exposed to faulty teaching practices. This awareness about students’ writing skills helped us plan our sessions accordingly. There were six topics that were given to the students out of which they had to select one to write an essay. The topics were selected from the previous CSS examination papers to see how well students can present their arguments and how much effort is needed to help them in this area.

**Data Analysis**

The data for the current study are analyzed using some of the categories proposed by Waskita (2008) and Shirzad et al., (2013). However, the analysis is not just confined to the categories these researchers employed in their study. Some additional categories have also been incorporated for analyzing the essays. There were seven categories in all that were considered for analysis to see if there are similarities and/or differences between the male and female writing. The categories used for analysis include: *selection of the topic indicating the background knowledge of the writer* (reflecting how widely read she/he is), *lexical choices, syntactic choices, degree of grammatical accuracy, degree of modality, element of personalization*, and *informative vs. involved style*, which is evident through the text that is produced.

**Topic Choice and Schematic Knowledge**

Beginning with the topic choice, not much difference emerged as all the six topics given to the students belonged to the genre of argumentative essay. The topics related to *economic prosperity, gender equality* and *free speech* were selected by both the genders.
However, the other three topics (revolving around human rights, public office, and Pakistan's natural resources) were not selected by any female student. Although these three topics that were selected by only male students were equally argumentative, no female student selected them for writing the essay. One reason could be the need for more factual details for writing on these topics requiring an informative rather than an interactional or involved style of discourse and informative style of writing is a characteristic feature of male writing; female writing style is considered to be involved or interactional in nature. Moreover, the male students’ selection of the topics that required factual details also indicates their schematic knowledge based on their reading. The analysis of the topic choice also gives a glimpse of the differences in their reading habits and the nature of topics they are interested in reading and writing about.

**Lexical Choices**

Selection of the topic is not the sole criterion for locating gender differences in writing. Another way of discovering the construction of gender through writing is through focusing on the lexical choices, particularly the choice of adjectives by both the genders in their written discourse. Table: 1(a) presents the details regarding gender differences in the lexical choices in writing:

<table>
<thead>
<tr>
<th>Frequency and nature of lexical choices</th>
<th>Female Students</th>
<th>Male Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Attributive Adjectives</td>
<td>261</td>
<td>283</td>
</tr>
<tr>
<td>Number of Predicative Adjectives</td>
<td>74</td>
<td>52</td>
</tr>
</tbody>
</table>

Research studies on gender differences in writing report the use of attributive adjectives in males’ writing more than predicative adjectives. Moreover, it is also observed that the use of attributive adjectives is higher in non-fiction writing in males as compared to their usage in female writers. The essays analyzed for this study, however, reveal marginal difference in the use of attributive adjectives, which is evident from the data presented in Table: 1(a). Although the number of attributive adjectives used by the male students is five times more than the use of predicative adjectives, there is very little difference in the use of attributives as far as gender variable is concerned. Nevertheless, there is a significant difference in the frequency of the use of predicative adjectives according to the data given in Table: 1(a). The female students used 22 more predicative adjectives in their essays as opposed to the male students.
Syntactic Choices

With regard to the syntactic complexity in academic writing, previous research studies on gender differences show women using more complex structures as compared to men (Shirzad et al., 2013; Younger, Warrington, & Williams, 1999). In order to test the validity of the previous research findings, the selected samples of students’ essays were analyzed to determine the syntactic complexity. Table 1(b) given below presents the findings based on gender differences in terms of syntactic complexity.

<table>
<thead>
<tr>
<th>Syntactic choices</th>
<th>Female Students</th>
<th>Male Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple sentences</td>
<td>180</td>
<td>120</td>
</tr>
<tr>
<td>Compound sentences</td>
<td>210</td>
<td>283</td>
</tr>
<tr>
<td>Complex sentences</td>
<td>173</td>
<td>95</td>
</tr>
<tr>
<td>Complex compound sentences</td>
<td>154</td>
<td>80</td>
</tr>
</tbody>
</table>

The data presented in Table: 1(b) shows that overall female students’ writing display signs of more syntactic complexity as compared to male students, as the frequency of usage of complex and complex compound sentences is almost twice as high as the frequency of usage of these structures in the male-authored essays. This difference, however, cannot be attributed to better writing skills on the part of the female students, as there were quite a few errors in their formation of complex and complex compound sentences. Furthermore, the use of simple sentences does not necessarily imply limited proficiency in the language. It could be the individual style of the writer, as is the case with some fiction as well as non-fiction writers.

Besides focusing on the sentence type to figure out the syntactic complexity, another way to measure syntactic complexity is to count the frequency of cohesive devices and the nature of these devices used in the text. The data based on the frequency and types of cohesive devices are given in Table 1(c).

<table>
<thead>
<tr>
<th>Frequency and type of cohesive devices used in the essays</th>
<th>Female Students’ essays</th>
<th>Male Students’ essays</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conjunctive ties</td>
<td>371</td>
<td>380</td>
</tr>
<tr>
<td>Referential ties</td>
<td>216</td>
<td>225</td>
</tr>
</tbody>
</table>

In contrast to the earlier research on gender differences in the use of cohesive devices, the current study shows a different pattern. The data does not reveal any significant difference between the conjunctive ties used as the female students used 371 while the male students used 380 conjunctive ties. The same pattern is found in case of referential
ties as given in Table: 1(c). These findings are different from previous research findings in another sense for the male students in this study used 155 more conjunctive ties as opposed to referential ties, which is in sharp contrast to the findings by Shirzad et al., (2013) showing that men tend to use referential ties more than conjunctive ties in their writing. The analysis of the essays also revealed that female students had the tendency to use longer paragraphs than the male students and included more specific details.

Degree of Grammatical Accuracy

The degree of grammatical accuracy can be determined by taking into account the frequency and type of errors found in a text. The higher the frequency of errors the lower is the degree of grammatical accuracy. Gender differences in errors produced by male and female students have been explored in several research studies (Boroomand, Abusaeedi, & Asghar, 2013; Chen, 1996; Chiu, 2008). Although this study does not focus on error analysis, it does take into account differences in the frequency and the nature of errors produced by each gender so that this information can be utilized to bring the required changes in one’s pedagogical practices while teaching English language. Table: 1(d) presents the numerical data based on the errors produced in the essays written by both the male and the female students. The errors are divided into six categories according to their nature.

<table>
<thead>
<tr>
<th>Type and frequency of errors</th>
<th>Female Students</th>
<th>Male Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Error in subject-verb agreement</td>
<td>28</td>
<td>42</td>
</tr>
<tr>
<td>Error of omission</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td>Error of addition</td>
<td>30</td>
<td>55</td>
</tr>
<tr>
<td>Error of substitution</td>
<td>08</td>
<td>19</td>
</tr>
<tr>
<td>Spelling errors</td>
<td>23</td>
<td>36</td>
</tr>
<tr>
<td>Unnecessary capitalization</td>
<td>08</td>
<td>50</td>
</tr>
</tbody>
</table>

As given in Table: 1(d), both male and female students’ written samples exhibit a variety of errors ranging from mechanical (spelling and capitalization) to grammatical inaccuracies displaying problems in subject-verb agreement, and other areas of discourse. Nevertheless, the frequency of errors in female students’ writing is found to be low as compared to the errors found in male students’ essays. Except one category which deals with error of omission, the other categories exhibit significant gender differences and the most obvious difference is found in the last category mentioned in Table 1(d) dealing with the use of unnecessary capitalization. As evident from the data provided in the above table, male students used unnecessary capitalization 4 times more than the female students. The tendency to capitalize words may be indicative of the desire to assert power or control, which may be considered a true representation of male psychology. This
seems to be in accordance with Butler’s notion of gender ‘performativity’ which rests on the belief that our actions play a decisive role in shaping our gender identity. If words are seen as acts, language can also be considered a source of performing gender.

Moreover, the data presented in Table 1(d) carries the implication that females tend to use standard forms more than men and are more conscious of using correct language which in turn is suggestive of their efforts to strictly adhere to rules. The low frequency of spelling errors on the part of female students could also be reflective of their extensive reading practice. It has been proved through research on reading that good readers are also good spellers (Chambers, 1992; Krashen, 1989; Taha, 2006). It is pertinent to mention here that significant differences were noted not only in the frequency of errors but also in the nature of errors in some of the categories, which may be associated with the gender of the students whose work is analyzed for this study. For example, the female students displayed the tendency to add verb ‘be’ which led to ungrammaticality in otherwise active sentences. For example, one of the female students wrote in her essay “It will be increase their economic prosperity.” instead of writing “It will increase their economic prosperity.”

**Degree of Personalization**

The degree of detachment or involvement in the text can be judged through the element of personalization used in the text, which in turn can be determined through the use of first person pronouns. There are obvious gender differences in this area of discourse indicating that some of the differences can be safely attributed to the gender of the writer. The frequency of usage of the plural first person pronoun ‘we’ by female students is double the frequency of usage by the male students, which is evident from the data presented in Table 1(e).

<table>
<thead>
<tr>
<th>Frequency and nature of first person pronouns</th>
<th>Female Students</th>
<th>Male Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person singular ‘I’</td>
<td>2</td>
<td>Zero</td>
</tr>
<tr>
<td>First person plural ‘we’</td>
<td>98</td>
<td>49</td>
</tr>
</tbody>
</table>

The high frequency of occurrence of the first person plural pronoun ‘we’ indicates the females’ tendency to involve the readers which is in accordance with the previous research findings implying that female writers use high involvement strategy through the use of ‘we’, while male writing is more ego-centric as they use singular first person pronoun more often than females in non-fiction writing. Nevertheless, the essays that were analyzed for this study do not carry even a single ‘I’ in the essays the male writers produced. Instead there were two instances of ‘I’ found in one of the female students’ essay which may be the
idiolect of that one female student carrying traces of egocentricity which indicates that the use of ‘I’ can neither be completely associated with male writing style nor can female writing style be considered devoid of the traces of egocentricity.

**Degree of Modality**

Modality, which refers to the use of modal verbs, is another area which manifests significant gender differences in writing. Modality “is often related to how plausible the speaker thinks it is that what the sentence expresses will actually happen” (Borjars & Burridge, 2010, p. 134). The data provided in Table: 1(f) gives a clear picture of differences in the use of modals indicating the degree of certainty or/and uncertainty.

<table>
<thead>
<tr>
<th>Frequency and nature of the use of modals</th>
<th>Female Students</th>
<th>Male Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>should</td>
<td>50</td>
<td>14</td>
</tr>
<tr>
<td>may</td>
<td>18</td>
<td>03</td>
</tr>
<tr>
<td>can</td>
<td>22</td>
<td>17</td>
</tr>
<tr>
<td>must</td>
<td>07</td>
<td>15</td>
</tr>
</tbody>
</table>

It is clear from the data presented in Table 1(f) that the female students have used ‘should’ almost four times more than the male students. The females’ tendency to use ‘should’ more frequently than males is indicative of the fact that females use hedges more than males. This is in accordance with the previous research data that female discourse is marked by the use of hedging showing signs of powerlessness in their language (Cameron, 2005; Lakoff, 1975; Tannen, 1996). The modal ‘should’ is used to make suggestions, while the use of ‘must’ indicates obligation. It is the use of ‘must’ that is found more frequently in male students’ essay indicating the desire of males to assert power and authority. However, the male students did not use as many modals as the females did. In fact, the male students avoided the use of modals where possible by presenting their point of views as facts, while the female students used tentative style of discourse by employing modals like ‘can’ and ‘may’ besides ‘should’. This difference in the frequency of the use of modals and the nature of the modals used is not just confined to writing but is also found in speech.

**Informative vs. Involved Style**

It is evident from the analysis of the topic choice and the use of first person pronouns that male students use informative style of discourse while female students’ writing exhibit involved style of discourse. The female students’ excessive use of ‘we’, for instance, is an act of engaging the readers in the discourse that is constructed through
writing, whereas the high frequency of factual information in male students’ writing manifests the informative style of discourse, which is in accordance with the male style of discourse.

Conclusions

The findings of this study reinforce the notion of gender performativity introduced by Butler (1990). There are enough clues available in students’ writing to prove that the writers’ gender identity is mediated through language unless there is a deliberate effort to conceal one’s gender identity in written discourse. Although the results of the current study corroborate the findings of earlier research on gender differences in writing, particularly with reference to the differences in the frequency of spelling errors, use of the first person plural pronoun, syntactic complexity and the style of writing, the study also challenges some of the existing research data on language and gender which prevents the readers from making overgeneralizations and rigid compartmentalization based on gender differences. There is a need for a large corpus of data to be able to explore if the gender differences that have been identified are found in other female and male students’ writing as well. The study has important pedagogical implications for language teachers as they need to understand these differences to be able to understand the diversity found in their learners’ writing style in terms of gender differences and take this diversity as a challenge so that the teachers can design a separate set of strategies to help both the genders improve their academic writing.

References


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Do Females In Top Management Affect Firm Performance?  
Evidence From Pakistan

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&  
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Abstract

The purpose of this research is to examine the impact of females on top management on firm performance. For this purpose, proportion of the females on top management and firm performance are considered. Secondary data of KSE-100 index firms is used from the year 2010 to year 2014 for this research. STATA 13 is employed to analyze the data and formulate the results. Results revealed that the impact of females in top management on firm performance changes with the job they perform. There is significantly negative impact of female top managers on firm performance. Whereas, females on board does not have any significant impact on firm performance.

Keywords: Females in Top Management, Firm Performance, Gender Diversity.

Introduction

Gender diversity has always been the topic of great interest all over the world. But females’ representation in senior management and board of directors and its impact on firm performance is greatly emphasized from last decade (Yasser, 2012). Structure of board of directors, their qualification and their level in staff are the factors which have
always been employed to increase the firm performance. Various combinations and constructs of these factors have been identified to increase firm performance. In recent studies gender is being considered as one of the aspect which can influence firm performance (Shafique, Idrees & Yousuf, 2014).

Although Number of women working at middle level management is quite significant but it is quite low at top level (Oakley, 2000; Agars, 2004). This phenomenon is not only evident in developing countries but also in some developed countries. Recently in Grant Thornton International Business Report of 2013, it is reported that females constitute 35% of the global workforce and 24% of the global senior management. It was also reported that top five economies of the world have highest ratio of female CEOs.

Several questions had been raised to check whether there should be females on board or not and how they could benefit the firm. Results of previous studies encouraged researchers to conduct studies from different aspects in different scenarios in this regard. More researches are required to prove the importance of females in firms on top level. So the glass ceiling for women to work at top management could be removed and they can perform their role in increasing firm performance.

Very limited research has been conducted on this topic in Pakistan. Previous Pakistani studies revealed that proportion of females in top management is quite low (Mirza, Mahmood, Andleeb & Ramzan, 2012; Shafique et al., 2014; Yasser, 2012). Women generally have been a neglected population segment in Pakistani firms specifically at top level. Irrespective of the high claims of gender equality from the government of Pakistan. Hence to increase the number of females in top management there is need to conduct more studies which can contribute towards creating parity. Because female’s quota can only be increased when the impact and the reasons behind that impact of females in top management on firm performance will be analyzed. The purpose of this paper is same i.e. to examine the impact of females in top management on firm performance.

**Theoretical Framework and Literature Review**

Figure 1 represents the conceptual framework of this research. Evidence for all these presented variables and their relationship is rooted in the previous literature. Literature revelations are mixed; positive, negative and even no significant relation is found in the previous studies. These varying results are due to number of factors; including measures of firm performance, measure of female representation and sample.
Literature findings on the impact of female top managers on firm performance are mixed. Shrader, Blackburn & Iles (1997) found that the firms with higher percentage of female managers also have higher firm performance in terms of ROS, ROA, ROI and ROE. Khan and Vieito (2013) also reported that firms with female CEOs have higher ROA as compared to the firms with male CEOs. Whereas gross profit ratio is also found to have positive and significant relation with the females in top management. But this positive impact is related to highly qualified female CEOs whereas less qualified CEOs does not influence firm performance (Smith, Smith, & Verner, 2006). Izgi and Akkaş (2012) also found that female CEO can positively contribute in the firm profitability when measured by gross profit margin.

But females in top management can only increase firm performance when the firm’s strategy is based on innovation. Innovation requires diversity and females can benefit innovative firms by their different management approach during managerial task performance (Dezső & Ross, 2012). But Kilduff, Anglemar and Mehra (2000) contradicts this view. They suggest that increase in diversity due to inclusion of female top managers could lead to decision making difficulty and hence can lower the firm performance. Many researchers reported negative correlation between female top managers and firm performance when measured by ROA (Shafique et al., 2014; Tobin’s Q; Darmadi, 2010). Whereas Yasser (2012) revealed that there is no significant relationship between female top managers and firm performance. As most of the studies reported significant relationship between female top managers and firm performance, so it is hypothesized that:

**H1:** Higher proportion of female top managers have significant impact on firm performance.
Females on Board and Firm Performance

The impact of females on firm performance changes with the role they perform in the firm (Petrova, Ghosh & Xiao, 2013). Many studies which did not support any significant positive relation between female CEO and firm performance found the positive and significant relation between female board of directors and firm performance. Petrova, Ghosh and Xiao (2013) found the positive and significant impact of female board members on firm’s profitability and Tobin’s Q. Whereas Shafique, Idress and Yousaf (2014) found the positive and significant relation between ROA and female board members.

Carter, Simkins and Simpson (2003) conducted a research on fortune 100 firms. They found that Tobin’s Q is positively related to the number of females present on board. Also the number of females increase as the firm size increases. Another research was conducted afterwards with a larger sample of fortune 500 firms. Results again showed positive and significant relationship between the two constructs (Carter, D’Souza, Simkins & Simpson, 2007). Adams and Ferreira (2002) also found the same results with Tobin’s Q. Apart from ROA and Tobin’s Q; ROS (Liu, Wei, & Xie, 2014) is also found to be positively affected by female board of directors.

But not all studies support the presence of females on board. Al-Shammari and Al-Saidi (2014) reported negative ROA and Tobin’s Q in Kuwait. Whereas in Pakistan. ROE, ROE (Mirza et al., 2012) and economic value added are found to be negatively affected by females on board. There are many other researches which report that female on boards does not influence firm performance when measured by ROE(Bianco, Ciavarella, & Signorretti, 2011; Tobin’s Q; Bianco et al., 2011; Dang, Nguyen & Vo, 2013; Rose, 2007) and ROA (Schwizer, Soana, & Cucinelli, 2012). As the results are mixed and most of the studies revealed significant results, so it is hypothesized that:

**H2:** Higher proportion of females on board have significant impact on firm performance.

Research Methodology

Sample and Data

The purpose of this research is to analyze the impact of females in top management on firm performance in Pakistani firms with highest market capitalization. So, for this purpose the largest stock exchange of the Pakistan is selected. Sample is based on the KSE-100 index. KSE-100 index represents all the sectors of the KSE and includes the highest market capitalization firms which is 85% of all the market capitalization of the KSE (www.kse.com.pk). Sample comprised of the data over five years of the time period
from 2010-2014. Sample was shortlisted due to unavailability of data. The final sample of 96 firms of KSE-100 index was selected which had complete data of all the required variables over the time period of 2010-2014.

Whole data is collected from the secondary sources. Data regarding females in top management is collected from the company's profile, company information about board of directors and management section of the annual reports of the respective firm. For the evaluation of firm performance, data is taken from the financial summaries and statements available in annual reports of the firm and the analysis reports of the respective firms issued by Karachi Stock Exchange.

Variable Measurement

Females in Top Management

Independent variable of this research is females in top management. It is measured on the basis of female top managers and females on board. These variables are adopted from the previous researches. For female top managers, proportion of female top managers is considered. During the data collection it was found that there is no female CEO in the Pakistani firms. Also there are very few firms which have female CFOs in their top management team. Females on board are calculated on the basis of proportion of females on board.

Firm Performance

Firm performance is the dependent variable of this study which measured by Tobin’s Q. Tobin’s Q has been utilized as an important tool for analyzing many corporate phenomenon previously (Chung & Pruitt, 1994). It is the ratio of the market value of firm’s assets to the replacement cost of firm assets (Tobin, 1969). It has been widely used in the studies of females in top management and firm performance by Adams and Ferreira (2002), Carter et al. (2003), Carter, D’Souza, Simkins & Simpson (2007), Dezső & Ross (2012) and Petrova et al. (2013). In previous researches different proxies for Tobin’s Q has been utilized. For this research the Tobin’s Q proxy is adopted from the studies of Adams & Ferreira (2002) and Darmadi (2010). It is calculated as;

\[
\text{Tobin’s } Q = \frac{\text{Firm’s market value}}{\text{Book value of assets}}
\]

Whereas

Firm’s market value = Book value of assets - Book value of equity + Market value of equity
Firm Size

Firm size is a control variable in this study. It is supported from the previous literature to control the relationship of females in top management and firm performance. Firm size is an important control for the firm performance and found to be positively influence the impact of females in top management on firm performance (Smith et al., 2006). Previously many researchers (Al-Shammari & Al-Saidi, 2014; Dang et al., 2013) utilized firm size as a control to find the relationship between females in top management and board on firm performance. Firm size in this research is measured by total book value of the firm’s assets.

Data Analysis

STATA 13 is utilized to for statistical testing. Descriptive statistics of the data reveals that there are 475 observations of the 96 companies in which every company’s data is spread over 5 years (see Table 1). Values of Tobin’s Q shows that in the data there are different companies in the sample including the companies which had been in loss and companies which showed tremendous performance. The minimum values of independent variables show that in data there are firms which have no female in their top management and maximum values shows that firms with 50% female top managers and 42% females on board. Values of firm size shows that firms in the sample have at least 0.37 million of assets whereas maximum asset value is 1867003 million.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Obs.</th>
<th>Mean</th>
<th>Std. Dev.</th>
<th>Min.</th>
<th>Max.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Companies</td>
<td>475</td>
<td>48.43158</td>
<td>27.87807</td>
<td>1</td>
<td>96</td>
</tr>
<tr>
<td>Years</td>
<td>475</td>
<td>3</td>
<td>1.415705</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Tobin’s q</td>
<td>475</td>
<td>1.689242</td>
<td>2.988205</td>
<td>-1.36</td>
<td>44.91</td>
</tr>
<tr>
<td>Female Top Managers</td>
<td>475</td>
<td>0.0231579</td>
<td>0.1051948</td>
<td>0</td>
<td>.5</td>
</tr>
<tr>
<td>Females on Board</td>
<td>475</td>
<td>0.035801</td>
<td>0.0765699</td>
<td>0</td>
<td>.4285714</td>
</tr>
<tr>
<td>Firm Size</td>
<td>475</td>
<td>117041</td>
<td>248920.4</td>
<td>.37</td>
<td>1867003</td>
</tr>
</tbody>
</table>

Table 2 demonstrates the results of the correlation analysis of all the independent and control variables. As the issue of the multicollinearity only arises if correlation between variables is more than 0.8 (Cooper & Schindler, 2007), so there is no problem of multicollinearity in the variables.
Table: 2
Correlation Matrix

<table>
<thead>
<tr>
<th></th>
<th>Tobin’s Q</th>
<th>Female Top Managers</th>
<th>Females on Board</th>
<th>Firm Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tobin’s Q</td>
<td>1.0000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female Top Managers</td>
<td>-0.0807</td>
<td>1.0000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Females on Board</td>
<td>0.0809</td>
<td>0.1266</td>
<td>1.0000</td>
<td></td>
</tr>
<tr>
<td>Firm Size</td>
<td>-0.0814</td>
<td>-0.0249</td>
<td>-0.1570</td>
<td>1.0000</td>
</tr>
</tbody>
</table>

Results and Discussion

Pooled ordinary least square estimation is conducted to examine the relationship between variables. Results revealed that firm size controls the relationship between females in top management and firm performance. Considerable difference is found in the significance level of the relationship between females in top management and firm performance with the inclusion of “firm size” (see Table 3). So only the results with control variables are reported. As it is a panel data study so unobserved heterogeneity is also considered. For analyzing the impact of unobserved heterogeneity Breusch-Pagan LM and Hausman test are conducted. Both Breusch-Pagan LM and Hausman tests suggests that random effects model is more suitable for the data as compared to the pooled OLS model and fixed effects model respectively. This implies that the unobserved heterogeneity is not correlated to the observed variables and there are random effects of the omitted variables and individual characteristics of the female top managers and females on board. Results of all three models; pooled OLS, fixed effects and random effects are presented in the Table 3.

Table: 3
Effect of females in top management on firm performance

<table>
<thead>
<tr>
<th>Variables</th>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female Top Managers</td>
<td>-2.636***</td>
<td>-0.140</td>
<td>-2.132**</td>
</tr>
<tr>
<td></td>
<td>(0.685)</td>
<td>(0.311)</td>
<td>(1.074)</td>
</tr>
<tr>
<td>Females on Board</td>
<td>3.181</td>
<td>2.663</td>
<td>3.011</td>
</tr>
<tr>
<td></td>
<td>(3.306)</td>
<td>(4.477)</td>
<td>(4.582)</td>
</tr>
<tr>
<td>Firm Size</td>
<td>-8.52e-07***</td>
<td>-2.15e-07</td>
<td>-8.07e-07***</td>
</tr>
<tr>
<td></td>
<td>(2.51e-07)</td>
<td>(4.19e-07)</td>
<td>(3.11e-07)</td>
</tr>
<tr>
<td>Constant</td>
<td>1.736***</td>
<td>1.622***</td>
<td>1.725***</td>
</tr>
<tr>
<td></td>
<td>(0.170)</td>
<td>(0.163)</td>
<td>(0.196)</td>
</tr>
<tr>
<td>Observations</td>
<td>475</td>
<td>475</td>
<td>475</td>
</tr>
<tr>
<td>R-squared</td>
<td>0.020</td>
<td>0.001</td>
<td></td>
</tr>
<tr>
<td>Number of id</td>
<td>95</td>
<td>95</td>
<td></td>
</tr>
</tbody>
</table>

Robust standard errors in parentheses

*** p<0.01, ** p<0.05, * p<0.1
The results of OLS suggest that presence of female top managers have highly significant and negative impact on the performance of firm at $p<0.01$. Results suggests that every 1% increase in the proportion of female top managers can reduce the firm performance by 26.36%. Whereas, in case of random effects the significance level decreases from $p<0.01$ to $p<0.05$. This suggests that if random effects of unobserved heterogeneity are considered then for every 5% increase in the proportion of female top managers the firm performance will decrease by 21.32%. So, results suggest that higher the proportion of female top managers, lower will be the firm performance, with and without unobserved heterogeneity. As the results are significant so H1 is accepted. Results are consistent with the previous studies of Darmadi (2010), Izgi and Akkas (2012), Shafique et al. (2014), Smith, Smith and Verner (2006, 2008) and Yasser (2012).

Whereas in case of females on board no significant results are found for pooled OLS, fixed effects and random effects estimation. As all the results are insignificant so H2 is rejected. Previously Bianco, Ciavarella and Signoretti (2011), Dang et al. (2013), Rose (2007) and Schwizer, Soana and Cucinelli (2012) found the insignificant impact of the females on board on the firm performance. The reason behind insignificant effect of the females on board on firm performance could be the lower proportion of females on board in Pakistan. As the critical mass theory suggests that there is need of at least 3 females on board to eliminate the impact of gender in strategic decision making. Any proportion of females lower than that on boards of directors can be marginalized by the “group effect” in decision making (Kramer, Konrad, Erkut& Hooper, 2006; Liu et al., 2014). Whereas, Del Prete and Stefani (2013) suggests that females are risk averters and hence they cannot play their role in risk related posts.

**Conclusions**

The purpose of this research was to examine the effect of females in top management on the firm performance. Results of this research revealed that higher proportion of female top managers have significantly negative impact on the firm performance. Whereas proportion of females on board does not have any significant impact on the firm performance. Results also suggests that there are random effects of the unobserved individual characteristics of females in top management. These unobserved characteristics could be; age, education and experience of the female top managers and females on board. So, it can be concluded that the effect of females in top management on firm performance is dependent on the role of females in top management. The relationship could vary from significant to insignificant as the status of the females in top management changes.
Limitations and Directions for Future Research

There were some limitations of this research. First, few firms were dropped from the sample because of unavailability of data. Secondly, during data collection it was found that level of gender diversity is quite low at top level management in Pakistan. There are very few firms which have female top managers and none of them have female CEO. Also proportion of females on board is quite low. Most of the firms have only one female on their board. Apart from that, only one control variable and firm performance measure is employed in this research whereas there could be many other factors which can have stronger impact on the relationship of females in top management and firm performance. Individual effects should also be considered in the future researches as this research did not account them. Sector specific comparative analysis can be conducted, so it could be identified that which sector can benefit from the presence of females in top management.

References


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Psychosocial Boundaries Leading Towards Women Low Economic Participation

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&  
Huzaifa Sarfraz  
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University of Karachi

Abstract

Females are less in numbers when it comes to professional life, females are far behind in economic independence; male gender is the one which is ruling in labour market. The ratio of working women is very low as compared to men; especially in developing nations like Pakistan, this ratio is very depressed due to many social constraints. Women are surrounded by religious, cultural and traditional pressures and gate ways which they need to pass through. All hindrances make it difficult for women to get their piece of cake without any snag. To confirm these facts, middle class women aged 20 to 50 years were interviewed. Sadaf Stress Scale (SSS) was utilized to evaluate the level of emotional and mental stress in both groups. Respondents were selected using purposive sampling. Majority women in both groups expressed marriage and children's socialization as a main hurdle in their professionalism; majority believed that it was not women’s responsibility to earn. Majority unmarried working females were ready to quit their jobs if their financial problems are solved in future. The proportion of women with high level stress was found in women of non-working group, who were of opinion that careers would have been good for them but would disturb their family lives. Level of stress was low in women whose religious level was high and they were against the concept of women empowerment. Rigid and orthodox interpretation of religious and society’s cultural values were found one of the important factors that held back women from economic participation.

Keywords: Working Women, Economic Participation, Cultural Values, Religious Level, Level of Stress.
Introduction

In country like Pakistan word career is mostly confined to men. People here do not encourage women to select or pursue their career. The type of family, in Pakistan, is mostly patriarchal in nature which results in limited social roles and autonomy in other daily activities of life. Here, culture is seen as a key significance in the construction of gender identity. In Pakistani culture, woman play an important part in family and is considered pillar of a family, although, her responsibilities are limited to her on household environment where she is expected to live as a perfect house wife. She is expected to live within her home, do house chores, help serve her husband and in-laws and socialize her children according to the social standards set in Pakistani culture. On the other side working women play equal role and share the economic burden with the men of the family. Whether, a woman is working or non-working; she holds a dynamic and unchangeable status in her family. In Pakistan, women have lower literacy rates than men. According to Country Gender Profile; besides poor education; Pakistan still suffers from countless issues including low level of public spending, poverty, cultural constraints and acute regional and gender inequalities in the budgetary allocations to education. These reasons are responsible for low level of women literacy rate. According to Human Development Report-2015, globally, female participation in the labour market is 47% compared to 72% for men.
Globally, women earn 24 percent less than men. The gap is due partly to the fact that women tend to be under-represented at higher levels of pay and in higher paid occupations. But even when doing similar work, women often earn less—with the gap generally greatest for the highest paying professions.

In Pakistan, female segment of the population is comprised of about 50 percent of the total population of the country, whereas its formal participation in economic activities is minimal. Ratio of employed women is very low in Pakistan. Female participation in the labour market is 10.92% compared to 34.52% for men out of total labour force participation of 45.45% (Pakistan Economic Survey: 2014-2015). National surveys in the country can provide the ratio of working genders but cannot provide the reasons behind the depressed ratio of working women. Such low participation of women is, therefore, attributed to social and economic factors (Isran & Isran, 2012).

Most of the men, irrespective of their academic and social status, prefer housewives who run their homes and rear their children. Role of women in family life is pivotal in Pakistani society, especially when woman becomes mother, all her attention and area of interest is for her child, this is because traditional roles for both men and women are predetermined (Sanchez & Hall, 1999). Women in Pakistani society are also considered to be families’ honour, and families’ good reputation is highly valued and supposed to be guarded by female members of the family (Roomi & Parrott, 2008). In a Pakistani family unit, mostly males have the role of the breadwinner and decision makers. Women are totally dependent on the male head of the family, who takes all kind of the decisions on their behalf, including the decision of doing employment; this is also a reason that women have to face a lot of barriers towards employment and when parents behave...
according to gendered rules and values in their daily lives, they influence the recognition of gender roles and provide a source for children’s imitation of gender behaviour (Booth & Amato, 1994), and those roles continue to affect young generations. Gender socialization which includes gender identification and role specific behaviour is through parents, peer, siblings, school, society and religion and social circle is said to be an important agent which affect one’s attitude and thought on any issue (Auerbach, 1989). Religious knowledge and practices are also very strong motives which affect gender roles in society; there are certain defined obligations, duties and limitations in religion. Family possesses central position in religion Islam and woman is the most important component of this pivotal unit. Protection of women and her traditional role is from one of the important literature in Islam. Muslim women have the choice to either work to earn their livelihoods or they could opt for a non-working status as it is the responsibility of their husbands to earn and take care of their families. There are many verses in the Holy Quran, where men are given more responsibilities than women and in some instances make them guardians of the women in their families. As quoted in verses of Quran: “Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband’s] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever exalted and grand” (Surat An-Nisa’ [4:34]). The wives of the Last Prophet were being specifically addressed; to stay in their homes. Muslim women emulate the wives of the Prophet, considering them role models. In these circumstances, the idea of working women is not idealized in religious families. Due to the social roles of married women particularly in modern industrialized societies, role of house wife or working wife is assumed to be the source of severe mental illness by married females.

Karachi is the most populated city of Pakistan; city with a population estimated to be 24 million in 2015. Karachi is home to largest national and international corporations. The city is also a major hub of higher education in South Asia. Due to all these features, population of Karachi is very diversified and exposed to new era more than the other areas of Pakistan. Although the city of lights does not promise autonomy in women’s lives because of the social, educational and religious constraints they face both directly and indirectly.

Stress arises when individuals perceive that they cannot adequately cope with the demands being made on them or with threats to their well-being (Lazarus & Folkman, 1984). Emotional stress occurs due to long term interruption of any emotion, while mental stress is when one performs number of intellectual task (Noushad & Ahmed, 2013). The role of house wife is still isolated in the modern society like Karachi.
Housewives find themselves detached from the outer world which can cause prevalence of stress in non-working women, as non-working women’s source of satisfaction is only within their families (Newberry, Weissman & Myers, 1979).

**Literature Review**

Serious gender inequalities and human rights violation against women is present in Pakistan and women in Pakistan also face restriction and limitations of autonomy. In a study which was published in 2007, by Ali, Krantz, Gul, Asad, Johansson & Mogren stated that in Pakistan men are the primary authority and women are their subordinates; men hold superior position as compare to females adding that women routinely face gender based inequalities in and outside their homes and are confined for doing house work for their families. They highlighted unselfish, calmness, tolerance and hospitality as characteristics of good women which are directed by education, mass media and culture of society. Another persuasive argument is that many families continue to maintain the ideology that values the husband’s authority, emphasizes respect for parents, and stresses differences between men and women, all of these in the face of considerable changes in actual behaviour (Lamphere, 1989). There exists some literature to give reason for women’s low ratio of career persuasion after marriage in developing countries. In Pakistan women find it difficult to travel, meet their colleagues and get together at a convenient place outside their homes (Roomi & Parrott, 2008). Bruck, Allen & Spector, (2002) also established that married women who spend more time on work outside home are more likely experience conflict between family and work. It is noticeable that labour force participation is negatively associated with several measures of religious behaviour as Muslim women have significantly lower autonomy levels (Sabarwal, 2008), whereas Miller & Hoffman (1995) made the argument that women are more religious than men due to the society’s structure; which is low participation in labour force and more responsibility of children’s upbringing and house chores. Auerbach (1989) stated in his study that there is big impact of parents’ approach and attitude toward their children’s career and families of different social class have relatively distinct value-orientation and that values affect behaviours. Many researchers have concentrated stress and its relationship with work force. House wives report that they feel no authority at home, they are not allowed to take any decision for themselves and on other family issues and the nature of house job is unrewarding (Radloff, 1975). Ferree (1979) also affirmed that Fulltime house wives feel themselves dissatisfied and in worse conditions as compare to the working wives, because work of housewife lack sense of competence, social connectedness and self-determination and their opinions are also not valued due to their lack in financial contribution in family, this leads to sense of powerlessness, this is why fulltime housewives report more issues of anxiety and stress than women with paid jobs; he added that paid employment of
women can at least help them relief from problems of powerlessness, meaninglessness and social isolation.

**Research Methodology**

Data was collected from educated degree holder women, from which 50% were working and 50% were unemployed. Sampling was done using purposive sampling. Working women were selected from non-probability, purposive sampling. Working women were selected from Institute of Behavioural Sciences-IBS and non-working women were selected from apartments of Gulistan-e-Johar, block 10. Respondents was aged from 25 to 40. Both married and unmarried women were the part of study. All the respondents belonged from middle class economic background. Data was collected through in-depth interview. Pre-questionnaire was designed for interview with separate questionnaire of tool for evaluation of emotional and mental stress. Each respondent was interviewed separately in different timings and sittings.

Sadaf Stress Scale (SSS) was used for the evaluation of Emotional and Mental Stress in women of both groups. SSS has been developed for evaluation of stress by observing major signs & symptoms. Classification of those symptoms were in seven different classes; physical stress, mental stress, traumatic stress, psychosocial stress, nutritional stress, emotional stress, chemical stress. The tool comprised of 114 items that differentiated physical, mental, traumatic, psychosocial, nutritional, emotional & chemical stress. Evaluation of scale was done in four categories; normal, mild, moderate and severe. It helped the researchers with evaluation of causes of stress as it was first of its kind.

**Findings and Results**

Both groups showed negative response for women employment after marriage but proportion of non-working women was high. In this regard, majority of working women showed positive response on statement that working women were better life partner as shown in figure 1 above. Figure 2, illustrates the importance of environment on women career. It can be seen that majority working women had educated social circle and practice of women employment in family.
The religious level was higher in non-working group and it vice versa motivational level was higher in families of working women group as shown in figure 3. Figure 4 illustrates the level of stress found in working and non-working group of females. Females with mental stress were found more in non-working group than working group. No significant difference was found in emotional stress between these groups, but analysis of the scale showed that women in non-working group were slightly more under emotional stress than working group.

**Working Women Group**

50% of women from working women showed positive response on the statement that being in career is good for a woman itself but not for her family and marital life; 60 % from these women were unmarried and had no practice of working women in their families and they were ready to quit their jobs after marriage whereas, remaining 40% of
married women belonged to families where women did not do outdoor jobs but these women were very religious and they considered concept of working women as prohibited in Islam. 50% of working women were doing job only for financial reasons, and they were ready to quit their profession when there will be no need. The remaining 50% argued that working women were best life partners and they had managed their family responsibilities more efficiently than non-working group. 50% women of respondents belonged from families where women were in some kind of profession and they also had educated social circle. Out of this group, 80% were married and were doing job by their own preferences and 20% of unmarried women wanted to continue their careers after marriage.

Non-Working Women Group

In this group 80% of women considered having job to be good for women but not for their families; they argued that working mothers cannot raise and provide better socialization to their children in a competent way. Out of these 80% women; 75% had families who did not encourage the concept of working women and remaining 25% women were highly religious and were against doing any job. These 25% of women had families which motivated them for economic independence but they did not want to pursue it as they consider it forbidden in their religion. Out of 20% of women who do not considered women economic independency good for themselves but not from their families were further divided into two categories; Out of 20%, 50% of them considered economic independency of women very important and they are willing to go to work but their families were not allowing them while remaining 50% of respondents belonged to orthodox families were not willing to talk about the issue of working women. They considered the idea of economic independency for women as a grand sin in religion Islam.

Stress Evaluation

In working group only 20% women were found under stress condition, 50% under mild emotional stress and 50% under mild mental stress and mild emotional stress; 50% under mild emotional stress were those who were motivated towards their career and sometimes experienced marital issues.50% were those who were under both mild mental and emotional stress were those who had jobs but did not want to continue due to religious values. In non-working group 60% women were found under stressful conditions. Out of 60% of respondents; 40% had mild mental stress, 15% moderate mental and 15% were under both moderate mental and emotional stress, 15% were under moderate emotional and 15% were under severe emotional stress. Women under both moderate mental and emotional stress were those who considered job necessary for women but did not want to choose it because of society’s and religious values. Women under mild and moderate mental stress were those who wanted to have career, but family did not allowed them for
Discussion and Conclusions

In Pakistan men and women both are participating in professional education; though ratio of women is low in relation to men, but when it comes to the ratio of working population of country, participation of females is depressingly low. Women in Pakistan are not much involved in economic activities of their families. There are many factors behind low women economic participation which are transmitted from the culture practices of Pakistani society. Culture of Pakistani society is chiefly patriarchal, where male domination can be seen in every aspect of family life. When it comes to the bread winner of the family, men are considered to be responsible to provide for their family while women are not considered to be responsible for financial matters, although presently situation has been changed a lot; women are getting more chances to participate in almost all activities of society. A Pakistani woman has even climbed “Mount Everest”; showing that they can achieve anything if they put their minds to it. In Pakistan, large proportion of women are getting the chance to prove themselves; however not all women are allowed to compete with men in economic activities, they are just permitted for educational liberty; this scenario with women is leading towards severe psychological issues. Study findings revealed that from total respondents 65% of them realized the fact that being part of economic activities is way to high-quality life for women; but study also found that these women were not in favour of being a professional after marriage; reason behind this ideology was found in the traditional responsibilities and gender role assigned to the married women in Pakistani culture. Participants described that role of women is the most important in family especially when she is a mother and wife. Further, they emphasised that working women ignore their families for the sake of their careers and in this scenario children suffer the most as they do not get enough time and affection from their working mothers as they should. Majority of the respondents made it clear that working women cannot perform their traditional jobs (managing children and their homes) efficiently. As mentioned earlier participants made it clear that if woman works then it is impossible for her to give proper time to her family and children which are primary responsibilities of a woman. After having a hectic day at workplace and spending half of the day outside home women are either unable to or find difficulty in staying connected with their families particularly children whereas housewives can easily manage to do so. This finding was also complimented by the study that working wives tend to have greater dislike for cooking and shopping (Ali et al., 2000). For working women; after marriage responsibilities at home also increases although the same is not true for men after marriage. Respondents those showed negative response on married working women were with background with no practice of women economic independency, as also justified by Ajrouch, Blandon, & Antonucci (2005) that individuals with same social
economic status shared lot of similar characteristics. Overall 50% of the respondents’ families had no norms of women having paid jobs and these respondents also claimed that they have never witnessed successful working women with happy marital status. They were of the opinion that majority of those women who are working were not married therefore they did not have to play dual roles which are performed at home and at workplace. According to their experiences when a working woman gets married she quits her job for the sake of happy married life and if anyone who continues her career is due to her family’s financial needs. In this study social circle is found as the most significant factor which influences women’s career. In working group, those respondents who already had working women in their families and social circle were highly motivated for having a career. Out of total respondents, 80% were married and had jobs without any financial needs whereas 20% were unmarried and were of opinion that they will be continuing their jobs after marriage too.

Mother-daughter association and relationship also had an immense impact on daughters’ idealization of life. Since women learn from their mothers and idealize their mothers, they consistently and positively are being reinforced when they imitate their mothers’ behaviours, Boyd (1989), but to some extent it was found that women did not want to have the life in same way as their mothers had, because young generation is different from previous generations and go for new approach of thinking. In addition, these mothers’ adolescent daughters are the first generation that from birth are exposed to the expanded options for them; that is, the first generation of women who could aspire to being more than wives and mothers or entering traditional occupations considered or omen only such as Beautician (La Órsa & Fodor, 1990).

In religion Islam women’s role in family is of central value, Cooke (2001); and Pakistan is officially an Islamic state, and women participation in labour force is not idealized in Islam according to the misinterpretation of Islamic values by majority of the people (Pal: 1990). People with rigid religious affiliations and affections do not cheer the environment where women can go outside their homes without any major emergency. In a Pakistani family unit, mostly males have the role of the bread earner and decision maker. In a study by Potuchek (1992) women reported that their husbands’ career was more important than their own, and that their husbands were the primary providers for their families; they see breadwinning as a responsibility that ought to be for male gender and in present study majority unmarried working females reported that they will quit their profession if it will become the source of conflict in their married lives.40% respondents of this study with high religious level openly declared that Muslim women are strictly prohibited in Islam to leave their homes without any urgent need and these participants overtly exclaimed that women are not responsible for earnings instead it is responsibility of male family members to provide comfort and fulfil all their needs. According to them, if women are working without any financial need then they are committing a great sin and those
working women will be answerable to God on the day of judgement. In this study religion is found to be a very powerful agent where misinterpretation of the religion is manipulating their decisions. It was found that in non-working group, 20% of the women had families who encouraged them for economic independency although they consider it against Islam to pursue their careers. These women considered themselves highly religious and they were also associated with religious organizations.

In present study employed women were found under the condition of less mental and emotional stress as compared to unemployed women. Employed women also stated that wives with jobs lead more satisfactory and stable married life as compared to housewives. The reason behind this finding was that they were not dependent on any one; and they didn’t want to ask for any financial help from their partners. Out of the total data; 65% of them conveyed that working women were better spouse and women with paid jobs were real partners as they and their husbands get equal tasks to do. They were also of the opinion that because of their jobs, their opinions in family matters and in decision making were considered valuable. As mentioned earlier, that wife’s employment had little effect on the marital conflict and stress; husbands with working wives enjoyed happier married lives and were under less stress than men who were married to housewives, because respondents believed that working women were more responsible and task sharing wives as compared to housewives. Workingwomen group considered themselves as more understanding of the value of money and how it was earned and most importantly their husbands’ appreciated them because they contributed in their husbands’ financial responsibilities. Respondents those sought to have career, although circumstances in family did not allowed them to have a career and working women those family’s with rigid religious values and norms did not support them; both experienced stress in their lives. The stress existed among them because these women were promised by their families that they will be allowed to pursue their careers without any hindrance, but things did not go accordingly and they were forced to get married. These women had sketched goals to fulfil but they though that their families have deceived them.

Present study has proved that there are number of factors which affect the decision of a woman that whether she is going to pursue certain profession or not. Further, decision of a woman’s life is not merely her own; there are many hindrances in woman’s life when decisions are to be made, whether it’s her education or career. Rigidness in the interpretation, practices of religious and cultural values, traditional societal norms and practices are found to be the most important causes which are restricting women from economic independency. Family is a very vital institution which moulds the future of its members, especially female, and norms of family are greatly influenced by its social circle and practices in it. Non-working women are found more under psychological stress conditions due to confusions in their own drive and society’s norms and expectations. Working females are busier but they have sense of sovereignty, further being non-
working house wife; a woman does all the things to benefit her family and uplift its status in society although it does not affect her status and it remains the same. Now time is evolving and more women are participating in labour force for being independent and having an autonomous life. However, women, in Pakistani society where institutional practices are still rigid, are still struggling for their fair share of status in the society.

**Recommendations**

It is found in present study that rigid norms and practices discontinue pace of women development, therefore unnecessary restrictions should not be labelled on daughters. Social circle is also the most prominent variable affecting on women’s career orientation for this reason, people should try to be part of social events where they can have companionship with educated and professional populace. Women should plan their future ahead and communicate it with their families, especially with parents, so that they can focus on their planned future. If parents and women who are against women economic participation, they should not get enrolled in professional education programs rather they should go for those disciplines which will help them to cope with the stress levels. State should work on strengthening of institutional and legal frame work for women development keeping in view, the cultural, social and economic conditions.

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Human Resource Management: Challenges And Strategies For Retaining Nurses At A Private University Hospital In Karachi, Pakistan

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Abstract

Human resource for health, especially nurses, is the greatest challenge worldwide for most of the countries. This shortage has compelled hospital’s management and leadership to identify its causes and strategize interventions to overcome the deficit in order to improve and sustain quality health care for patients. This paper identifies issues affecting nurses’ retention and suggests recommendations for creating job enrichment and enhancing retention at a private university hospital in Karachi Pakistan. A contextual secondary data analysis of M.Sc. Nursing thesis, exit interviews and external evaluators’ report (2004) of a private university hospital in Karachi Pakistan along with review national and international studies published during 2001-2013 on the factors affecting and strategies to improve nurses’ retention, attrition and job satisfaction. The contextual secondary analysis identifies the 5Ms including “management, migration, marriage, money and mother in law” to be the reasons of resignations identified among nurses. Whereas global literature highlighted two sets of reasons one is related to work life including higher education opportunities for career advancement, personal reasons, marriage, family commitment, and relocation for better prospects. The other set of reasons are work environment including overwork, lack of collegiality with co-workers, and lack of recognition from management. Moreover a model for nurses’ retention was developed to suggest ways to protect health human capital investment in a private university hospital. With prevailing country security situation in Pakistan, high cost impact of retention, sponsorship and escalating overseas demand, turnover will continue to remain a constant challenge. Healthcare organizations are strongly advised to invest in talent management practices that will have the greatest value for ensuring a steady workforce of qualified and engaged nurses.
Introduction

Human resource for health (HRH) or health workers are ‘all people engaged in actions whose primary intent is to enhance health’ (The World Health Report, 2006). Castillo-Laborde (2011) has categorized HRH in two distinct type health services providers (e.g. physicians, nurses, midwives, and laboratory technicians) as well as health management and support workers (e.g. accountants in a hospital, administrative professionals, and

Keywords: Nurses’ Job Retention, Job Satisfaction, Attrition, Health Human Resource, Nurses’ Shortage
HRH is essential for the input, productivity, growth, and efficient functioning of health care systems of any country (Gupta & Dal Poz., 2009; Castillo-Laborde, 2011).

An overwhelming number of countries are challenged by health worker scarcity, with estimated shortage of 4.3 million doctors, nurses, midwives, and support workers worldwide (The World Health Report 2006). This dearth of HRH is considered to be a global health crisis (Chen, et al., 2004) forcing health systems to relook to their policies and strategies for human resource development, recruitment and retention without any delays. The most urgent agendas of today’s health systems worldwide are not only attaining the appropriate number of HRH but also to work for their productivity and balanced geographical distribution according to skill mix, population need and quality of health services these HRH can provide (Castillo-Laborde, 2011).

Nursing being one of the essential HRH is also facing the same issues of shortages in developed as well as developing countries around the world. International Council for Nurses (ICN) report on the global shortage of registered nurses attempted to highlight nurses’ shortage and their uneven distribution worldwide by highlighting the nurse/population ratio in different countries which is ranging from more than 1,000 nurses per 100,000 to less than 10 nurses per 100,000 populations (Buchan & Calman, 2004). Throughout the United States, in the last five years there has been a 10 per cent vacancy rate for nursing positions (Slaby, 2003). In Australia, the same vacancy rate is as high as 60 percent for the registered nurses it needs (Dow, 2003).

The situation is not different in developing countries particularly in Pakistan which stand out as one of the 57 countries facing HRH shortage. There exists a shortage of 60,000 nurses (Khuwaja, 2013) having one trained nurse for the population of 3568 in the country (Iqbal, 2011; Khuwaja, 2013).

The lack of retention and the gap between the demand and supply of nurses, in developing countries is multi-factorial and includes several work life as well as work environmental reasons (Hunt, 2009) which make nurses dissatisfied with their job and hence nurses are compelled either to leave the profession or migrate to another country. According to the International Council of Nurses “thirty three countries – primarily from Oceania, Africa, Central America and the Caribbean – reported that the outflow of nurses to more affluent countries is a serious problem, worsening the shortage that already exists.” Moreover, in countries like Pakistan, where cultural factors also influence women’s career, nurses also leave their jobs because of marriage, pregnancies,
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and other domestic reasons making the scenario more worst (Khowaja, Merchant & Hirani, 2005).

Inability, of government and stake holders to deal with nurses’ shortage may results in poor health services and poor patients’ and nurses’ outcome. Around 70-80% of country’s budget is allocated to deal with HRH management and hospital managements and the nursing related policy makers in Pakistan are now highly compelled to consider different strategies to overcome these reasons which are causing shortage of nurses' in the health system (Khuwaja, 2013).

This study presents one such endeavor of a private tertiary care hospital of Karachi Pakistan where the need was acknowledged to identify work life and work environment issues of nurses affecting their retention and review strategies to retain the nurses to balance the turnover.

**Methodology**

A contextual secondary data analysis of a private university hospital in Karachi Pakistan was conducted along with review of global literature. The contextual literature included 2 MSc Nursing theses (Jaffer, 2003; Lalani, 2005), exit interviews of nurses and the external survey report (2004). Whereas, national and international literature include 8 studies on the factors affecting nurses’ retention, attrition and job satisfaction, published during 2001-2013. Various data bases such as Google Scholar, PUBMED and CINAHL were used to extract articles using the following keywords: nurses’ retention, job satisfaction, attrition, health human resource, nurses’ shortage

**Findings**

The contextual secondary data analysis presented 5Ms as reasons for nurses’ lack of retention. These five Ms are management, migration marriage, money and mother in law as mentioned earlier.

Moreover the literature review identified several work life and work environment reasons affecting nurses’ retention. The work life reasons of resignations identified among nurses are; higher education opportunities for career advancement and growth, marriage, family commitments, relocation for better prospects and lately law and order situation as nurses work on shifts and often required to either start or finish on the odd hours of the day. Whereas the work environment reasons revealed out of this study are extreme work load,
lack of collegiality with doctors and co-workers, low control over job performance and lack of recognition from management.

Based on the factors identified in contextual and global literature, that affect nurses’ retention, this study proposes Nurses Retention Model (figure 1) to help stakeholders strategize a way forward for retaining nurses at the private university hospital in Karachi Pakistan.

The focus of Nurses’ Retention model is the key “strategic imperative” with special attention on strategies that enhance retention culture and eliminate those factors that do not encourage and support nurses to stay. The four proposed areas of the model, namely Effective nursing leadership, effective career development opportunities, innovative compensation and benefit package, and effective rewards and recognition, are easily controllable by nursing management and can capture both the work life and the work environment factors of nurses' resignation from their services. Operational strategies employed in these proposed areas can yield positive results in enhancing nurses’ job satisfaction and ultimately improving their retention.

Effective nurse leadership is the most important of all the four areas depicted in the model. An effective leader creates an effective working environment within which the employees demonstrate their efficiency and productivity. Under the leadership of an effective leader, employees also enjoy the work place and are remain willing to commit their long term loyalty and dedication for their work and organization. Few measures which an effective nurse leader may practice while dealing with staff nurses include maintaining connection emotionally with the team and build a strong emotional bank account, creating a shared vision of the unit as they want it to be, bringing clarity to the desired goal, guide people in their decision and inspire people to work toward this shared vision, identifying nurses in an organization with a solid foundation established work for “succession planning”, identify nurses who may have the potential to become future leaders and train them to be effective leaders. (Clarin, 2007; Mrayyan, 2008; Rhay-Hung, et al., 2010; Steven, 2009; Verhaeghe, et al., 2008)

Provision of career development opportunities will enhance nurses' empowerment, self-confidence, and self-reliance which will ultimately affect their retention within the health care system.

Provision of substantial monitory benefits may play critical role in nurses’ family life where they often share the monetary burden and in some cases are the main bread earner in the family and in doing so they remain attached to their work places. Effective rewards
and recognition will help nurses to maintain their respect and dignity within the work environment and boost their sense of self accomplishment which in turns enhances job satisfaction and improves retention.

**Discussion**

Nursing, probably, is the only profession other than doctors where the professional satisfaction has broader connotation. That is compassion satisfaction and job or professional satisfaction, both of them are not only interconnected but are also multidimensional, and both are highly vulnerable and dependent upon various factors. Some of these variables are institutional, societal, personal and family based.

This study revealed considerable work life and work environment reasons due to which nurses resign from their jobs. Several work life reasons (marriage, and family commitments) discovered by the study findings does not seem to be in control of nurses or nursing management to modify or work upon to have considerable impact on nurses’ retention. However, some of them for example, higher education opportunities, opportunity to migrate and better prospects along with the work environment related reasons identified from this study are also “push” factors for the nursing management to a greater extend. Addressing and rectifying them will can yield positive results in enhancing nurses’ retention. Moreover, other factors are inadequate resources, insufficient staffing, perceived lack of support, and poor working conditions were identified in studies done in Philippines which negatively affected Pilipino nurses’ job satisfaction and their high turnover rate (The Philippine Star, 2015).

To enhance the understanding about modifying the identified issues of nurses turnover and enhancing nurses retention, A Nursing Work Life Model (Manojlovich, & Laschinger, 2008) (Figure2) is used. This model in three steps augments the understanding of stakeholders to overcome job satisfaction issues particularly those related to work environment domain, in order to retain nurses for longer period of time. Effective nursing leadership is the hallmark of this model which significantly influences all the other factors of nurses’ attrition and turnout.

Firstly, nursing leadership has its effects on nurses staffing, resource allocation and, resource adequacy all of which are directly related with the work load of nurses. The work load increases when nurses are expected to provide quality patient care in absence of adequate staffing resulting in turnout of nurses and one of the reasons for nurses to quit
Effective nurses leader will allocate and relocate the human resource in such an efficient manner that the issues of work load can be taken care off.

Secondly leadership can positively affect the inter-professional collaboration of nurses, physicians and other professionals working in hospital settings. This collegiality facilitates emergence of conducive working environment where dignity and respect of all the health care providers is valued. Measures that a nurse leader may take to enhance inter-professional collaboration of nurses, physicians and other professionals including providing formal orientation to physicians on Nurses scope of practice and role, collaboration of medical students to graduate nursing students early in their educational career, holding all team members accountable for the improvement of professional communication, ensuring opportunities of interdisciplinary rounds with nurses to visibly show the patient/family the nurse's involvement with the medical management. (Clarin, 2007; Mrayyan, 2008; Rhay-Hung, et al., 2010; Steven, 2009; Verhaeghe, et al., 2008)

Thirdly effective leadership may enhance nurses' feelings of self-accomplishment and a sense of control over their jobs by providing positive reinforcement motivation and recognition to all the little contribution that you make to improve patient care.

Hence, according to Nursing Work Life Model (Manojlovich, & Laschinger, 2008) almost all the work environmental factors affecting nurses’ retention can be modified and controlled by providing effective nursing leadership. An effective nurse leader paves the way for effective work environment and enhances nurses job satisfaction and improves their retention. Hospitals, all over the world have started investing in positive work environment for nurses to help nurses improve job satisfaction and thereby increase their retention (Van den Heede et al., 2013).

Apart from effective nursing leadership, hospitals need to strategize in more innovative ways to address issues affecting nurses’ retention. While there is so called no “silver bullet” solution that will create reductions in nursing turnover across the board, many solutions have been found to positively impact turnover. On the other hand, there is no “one size fits all” ideal job design. Any healthcare organizations that wish to maximize nurse retention must develop methods to provide nurses with flexibility to structure their job based on their own and often unique set of interests. This requires giving nurses a way to exert control over their schedules, access to career development opportunities for nurses who want them, and financial incentives that allow nurses to increase their compensation levels.
The proposed “Nurses Retention Model”, may provide an answer for several hospital managements as it did for a private university hospital at Karachi Pakistan. The university’s academic and nursing service leadership with the support of Human Resource and Finance departments initiated to bridge the gap by improvising few retention strategies based on the proposed Nurses’ Retention Model.

Following strategies are employed in the university considering all the identified factors in this study particularly the contextual ones. The strategies were proposed ensuring a balance between nurses work- life and work -environment domains, reducing nurses work load, providing substantial monitory benefits and opportunities for higher education.

1. Duty hours in morning and evening shifts are reduced from 9 hours to seven and half hours each. This measure was meant not only to take care of mother in law factor but also other routine responsibilities.
2. Work -study model through adopting blended learning approach at the university’s School of Nursing and Midwifery was initiated to provide nurses opportunity to study and work at the same time.
3. Sponsorships and financial assistance loan program are kept open for nurses eager to opt for higher studies with service agreement. This measure aimed at providing nurses opportunity and flexibility to pay their tuition fees and other higher education expenses in more convenient manner
4. One year internship is kept mandatory for graduation requirement of newly graduate nurses on staff salary.
5. Shift differential allowance is introduced according to market salary adjustment to answer “Money” factor.
6. Job sharing; pro-rated out-patient medical benefit; subsidized transport and pro-rated earned leave for part time nurses are being introduced, again to satisfy Money factor.

It has been two years since these strategies were adopted at the university, resulting in improvements in terms of nurses’ job satisfaction, improved work environment factors and increased nurses’ enrolment in higher education program of the university is observed. However a comprehensive survey showing the impact of these strategies on nurses’ retention is yet to be performed to ensure that these strategies have produced better nursing and patient care outcome.
Recommendations

Healthcare organizations are strongly advised to leverage the results of this research to invest in talent management practices that will have the greatest value for ensuring a steady workforce of qualified and engaged nurses.

Following are the six components of talent management presented in Talent Management Strategies Research Report, 2012 which serve to be a source of recommendation for strengthening health human resources in health care organizations. Nursing leaders must know and utilize these components in practice to ensure enhanced job satisfaction and improved retention of their employees in terms of sustainability of human resources.

Workforce Planning, Recruiting and on Boarding

This component includes “competency based” recruiting for nurses to enhance the effectiveness and efficiency of the human resource.

Performance Management and Performance

This component encompasses ways to recognize nurses for their contributions in health care delivery. It includes measures to hold nurses accountable for their actions, but at the same time provides positive remarks and rewards for their efforts in providing quality patient care and assures them that nurses are not alone but along with the management support the system is based on team work.

Critical Skills Gap Analysis and Training

This component includes performing regular surveys to identify knowledge and competency gaps within nurses and strategizing ways to fill these gaps through trainings and awareness sessions. It also covers provision of opportunities for higher learning to nurses that are relevant, flexible, convenient, and timely.

Compensation and Benefits

This component of talent management covers provision of fair salary and other benefits, like medical coverage for self and family, earn leaves, study leaves and regular increments and performance bonuses as per organizations' policy.
Succession Planning

This component explains the development of managers and leaders to provide transformational leadership that has positive impact on nurses’ retention. It also covers providing opportunities to the high performers to become successors to key positions throughout the organization.

Effective Exit Interviews

This component allows management to identify reasons for nurses to discontinue their services. These interviews must be a part of the parting process. The interview shall not only focus the reasons of leaving but also the strengths and areas of improvement of the organization and constructive feedback as an opportunity to develop further.

The effective use of the above mentioned talent management practices will become increasingly critical to organization survival as the nursing shortage continues to worsen over time.

Conclusions

Shortage of health human resource particularly nurses is been an established area of concern for many health care organizations in both the developed as well as the developing countries. Hospital and nursing management are constantly showing their efforts to overcome this shortage but there are several prevailing factors which make this issue unavoidable for so long. With prevailing security situation, high cost impact of retention, sponsorship and escalating overseas demand, nurses’ turnover and their shortage will remain a constant challenge in developing countries. Also the future hospital growth has made it inevitable to acquire nursing human resource from outside their city and country to meet the desired nurse patient ratio. Identifying and acknowledging the factors affecting nurses’ retention and applying effective and timely strategies may help health care organizations to make progressive improvement in nurses’ retention which in turn will show its impact in terms of positive patients and nurses outcome.

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Figure 1: A framework for nurses’ retention

- Effective nursing leadership
- Effective Rewards and Recognition
- Nurses’ Retention
- Career Development and Opportunities
- Innovative Compensation and Benefits Package
Figure 2: A nursing work life model (Manojlovich, & Laschinger 2008)

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Writings Of Ismat Chughtai: A Document Analysis Through Symbolic Interaction Paradigm

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Abstract

Ismat Chughtai is undoubtedly one of the biggest names in Urdu Literature. The following research paper intends to analyse the appearance of social issues such as informal social control over women in a patriarchal structure, portrayal of a female body in the advertisement, relationship pattern of men and women, notions of women as inferior being of society, in the selected writings of Ismat Chughtai, in relation to symbolic-interaction paradigm. The core idea of Symbolic-interaction is that social realities are based on the social experiences, cognition and perception of an individual. The social understanding of an individual varies from situation to situation and depends on his/her experiences. Ismat Chughtai experienced society in her own way, which is portrayed in her fictional works, “Dil Ki Dunya”, a novel, “Khareed Lo”, “Paisha”, “Baykaar” and “Tera Haath”, the short stories and a non-fictional essay, “Aurat” which are chosen for the analysis of above-mentioned social issues in relation with the theory. It is concluded that Ismat’s writings are valuable, meaningful and relevant in as well in Sociology as in Psychology or Philosophy, in relation to Symbolic Interaction. Documents for analysis were chosen through Purposive sampling, the nature of research is inductive.

Keywords: Symbolic-Interaction Paradigm, Patriarchy, Women in Advertisement, Stereotyping, Relationship pattern, Informal Social Control
Introduction

“When a woman is widowed, her bangles are broken into pieces. But why when a man becomes a widower, his glasses and wrist watch are not broken?” (Farrukhi, 2015)

Ismat Chughtai was born on 21 August 1915 in a literate family of Badayun, India. The famous comic writer Mirza Azeem Baig Chughtai was her elder brother. She learned History and English from her brother (Abdul-Rehman, 2012). She wrote a number of beautiful short stories, novels, essays under the banner of Progressive Writer’s Movement of India. Progressive Writer’s Movement of India opposed the British rule in India and took an active part in pushing the independence movement. Saadat Hasan Manto, Krishinchandar, Rajinder Singh Baidi and Khwaja Ahmed Abbas were her contemporaries (Abdul-Rehman, 2012). It is truly acknowledged that in a patriarchal society, among so many men, she made everyone to recognize her. She penned down a number of social issues in her writings but her main focus is woman. She presented oppressed women in her fictional and non-fictional work. Her stories mainly revolve around the problems women were facing in her time. “In most of her short stories she points a finger at society for unjust treatment of women.” (Parekh, 2015). She resisted patriarchal structure and she loudly opposed the male domination.

This paper is an attempt to explore the issues and problems of women of British colonial India in Ismat’s writing, through symbolic-interaction perspective of sociology, mainly influenced by pragmatism. Pragmatists believe that reality does not exist, it is created by people, secondly people believes on what seems beneficial to them, third, people describe the worldly objects as what they perceives. “These three points are critical for symbolic-interaction: a focus on the interaction between the actor and the world, a view of the both the actor and the world as dynamic processes and not static structures and the great importance attributed to the actor’s ability to interpret the social world.” (Ritzer, 2011). Human beings, unlike other species are blessed with the capacity of thought. Social
interaction gives birth to symbols and gestures and human beings perceive these symbols and gesture according to their situation and then gradually this leads towards group formation or the foundation of the society. For Example: Women perceived their selves deceitful and oppressed so that they raised voice against male domination. The feminist movement of early 20th century gathered all the women around the globe and they form a group, which we call feminist group. The symbolic-interaction considered socialization as the most important part of the human life. They believe that socialization shape up the thinking process of a human being. As a student of sociology and society when Ismat Chughtai is read or understood it was evident in her writing that she discuss the socialization of a girl child in a patriarchal society in her time under the notion that reality is nothing but a social construction in time and space.

Since the suggested study is qualitative, so that it will be heading towards hypothesis generating research. Non-probability purposive sampling technique is used to collect data. As the proposed research is secondary in nature so the secondary sources will be used for data collection. Data will collect from the historical documents, books, newspapers, and websites.

The English translations of Ismat Chughtai’s writings which are chosen for the study are not available. A book titled The Quilt and Other Stories was published in 1994 by Oxford University Press; it included the English translation of few of Ismat’s stories translated by Tahira Naqvi. This book is now out of print. Her novel Dil ki Dunya was also once translated as “The Heart Breaks Free”, it is also out of print. Therefore there was no choice but to get the text translated. The text included in the study is translated by Mrs. Sara Kazmi, who is a Senior Research Fellow at Area Study Centre for Europe in University of Karachi. Mrs. Kazmi has done her Masters in both English Literature and Linguistic. She is currently doing her M.Phil research in English Literature.

**Literature Review**

A number of researches have been done on the fictional and non-fictional works of women writers around the globe.

Crosier (2010), studies the writings of Emily Bronte from the viewpoint of self-reflective learning theory. Crosier (2010) believes that Emily Bronte’s environment influenced her creative writing. The essays written by Emily in her young age, her father’s letters to her aunt, Emily’s elder sister Charlotte’s letters, Emily’s birthday papers and her poetry proves that Emily’s everyday experiences greatly influenced her writings. The sorrow of her mother’s death followed by the deaths of her two elder sisters reflects in her writings Crosier (2010).
Mazzucchelli, (2009) studies Virginia woolf’s “To the Lighthouse” and debates on female anger. Mazzucchelli, (2009) observes that Woolf’s novel “To The Lighthouse” shows three angers, first the anger of Virginia Woolf towards patriarchal structure, secondly Mr. Ramsay’s anger towards her wife for not expressing her love and third the anger of Mrs. Ramsay towards her husband.

Kaivola and Sheriden (n.d.) sociologically analyzed Virginia Woolf’s novel “To The Lighthouse”. Kaivola and Sheriden (n.d.) overviews the socially construct gender roles Woolf presented in the abovementioned novel. Woolf criticized the role of a woman as a housewife. A woman is expected to fulfil her domestic duties like, cooking, cleaning, child-rearing etc and then she is expected to express her love to her husband. Late at night when husband reads a book wife was busy in knitting. Woolf argues that these activities suppress the intellect of a woman. It is necessary to understand that the novel was written in early 20th century where men and women have their separate spheres. Kaivola and Sheriden (n.d.) argues that sex is classified on the basis of biology but as far as gender concerned it focuses on the inequality between the two sexes that is man and woman which is the central focus of the writings of Virginia Woolf especially the novel, “To the Lighthouse”.

The women writers of India are always been a source of attraction for the researchers. Elizabeth Jackson (2010) supervised a comparative study of contemporary women writers of India in relation with feminism. Jackson (2010) chose four popular women writers that are Anita Desai, Kamala Markandaya, Shashi Deshpande and Nayantara Sehgal. Jackson pick up five variables that is Women, Cultural Identity and Social Class, Marriage and Sexuality, Motherhood and women’s role in maintaining patriarchy. Jackson (2010) reviews the writings of abovementioned writers in the light of these variables as all four writers talked over the problems women are facing even in modern age.

Chaudhry (2013) analyzed the writings of renowned Pakistani female writers, Bapsisidhwa and Qaisra Shahraz. Both writers wrote in English. Chaudhry also analyzed a novel written by a contemporary Urdu fiction writer Umaira Ahmed. In her thesis Chaudhary proves that the abovementioned writers highlight the serious issue of the humiliation of female body. A female body is defined as a sex symbol in a patriarchal structure. Chaudhary studies that all three writers defies the wrong interpretation of religion and culture by men. The exploitation of female body is strongly condemned by abovementioned writers. The voice of female authors against patriarchy is a great contribution towards the freedom of women (Chaudhary, 2013).
Ahmed (2009). Chose Bapsi Sidhwa, Zulfikhar Ghose, Qaisra Sharaz, Mohsin Hamid and Nadeem Aslam to analyze the presentation of female figures in the writings of abovementioned writers. Ahmed observes that the female characters are presented by these writers as oppressed, mentally dissatisfied and dependant. The transformation of these dependant and oppressed women into an independent and strong human being is observed in prior writings (Ahmed, 2009).

Ismat Chughtai has been a central focus of researchers, due to her sharp feminist voice which she raised in her fiction and non-fiction, due to social paradigms she discussed in her stories and essays, due to rejecting patriarchal structure loudly. A number of researches have done on Ismat Chughtai and her work.

Tanvi Khanna (2014), analyzed Lihaaaf (The Quilt), the famous and the most controversial story by Ismat Chughtai. Lihaaf, was published in 1941 in Adb-e-latif, a famous literary journal. Khanna wrote that in Lihaaf the truth of zenana (a private sphere in a Muslim household where women were kept and it had no connection with the outer world) was exposed off by Ismat Chughtai. Khanna wrote that: “Lihaaf sexualizes the zenana and challenges the image of a woman subservient to the dictates of patriarchy”. Khanna explores that Ismat Chughtai was the advocate of sexual liberation. She believed that sexual liberation is a source of self-actualization and self-realization. Khanna examine lihaaf as a rebellious voice of a bold woman who, through this story challenges the patriarchal structure. Khanna wrote: “By sexualizing the zenana, Chughtai gives a blow to patriarchal ideology that zenana is the sanctum sanctorum of the house and is, therefore, free from the invasion of any form of sexuality.”

Shanthi Pradeeep reviews the problems Northern Indian women faced after marriage. She also focuses on the short stories which highlights the issues of subaltern. Pradeeep explores through selective short stories of Ismat Chughtai that Marriage is very necessary in this society, no woman can live alone and only decent marriages are acceptable. In decent marriages are not accepted in the society. It is also analysed that men wants control over women’s body. Pradeeep wrote: “Every woman is expected to live according to the wish of her husband and she has to sacrifice everything after marriage”. Pradeeep reviews the characters of Lajo, Gainda, Bashariya, Kubra and Samina. Gainda and Bashariya were married in their childhood and expected to become decent women as they were married. Kubra was never married because she was poor and her parents had nothing to give her as dowry. Samina married to a Hindu and bears a curse of Indecent Marriage and Lajo a low caste woman was married to a noble man who from next day of his marriage pointed out her weaknesses and wanted her to be a noble woman. Pradeeep also explores that sub alterinity is another issue raised in the stories of Ismat Chughtai. In the story “Tiny’s Granny” or “Nanhi ki Naani” nobody advocates Tiny and Granny as
they were poor and there was no male relative to protect them. As it is, Pradeep reviews the character of Lajo, who when married to a nobleman and then divorced. She was happy when living alone, she had no wish to marry Miirza but who asked for her wish? Pradeep (2013) noticed that in the “The Wedding Suit”, all three Bi Amma, Kubra and Hamida are subalterns. They had no man in the family to raise voice for them, even when a guest named Rahat came to live with them and played some pranks with the young girl nobody said anything and that he knew that he is living in house where there is no man to question him?

Hafiza Nilofer Khan (2008), reviewed a treatment of a wife’s body in accordance with the fictional and autobiographical writings of three sun-continent writers that is Ismat Chughtai, Selina Hossein and Tehmina Durrani. Social issues like child marriage, killing in the name of honour, dowry system, lack of decision making in married women, marital rape depicts in the writings of aforementioned writers (Khan, 2008).

**Symbolic-Interaction Perspective**

Sociology is based on three paradigms, Structural-Functional Paradigm, Social-Conflict Paradigm and Symbolic-Interaction Paradigm, contributed by the Chicago school of thought. The first two perspectives, Structural-Functional and Social-Conflict have macro level alignment. Structural-Functional perspective sees society as a body in which all parts works together to sustain a social system. It is basically a substructure that prospects the integration of society, interdependency of its social institutions and their functions. Social-Conflict paradigm, on the other hand, focuses on the division of a society. Based on the philosophical work of Marx, it overviews the prevailing class systems as social inequality which benefits some and detriment for others. This social inequality brings change in a social system. Now Symbolic-Interaction perspective in Sociology has a micro level inclination, it over view society from the standpoint of an individual. How an individual experiences a society. Based on the work of Max Weber, Symbolic-Interaction paradigm deals with the interaction of human beings, their communication, their experiences, their perceptions and variation in a human behaviour from situation to situation, in symbols and gestures etc (Macionis, 1989).

**Woman in Advertisements, Art and Literature**

An Analysis of Chughtai’s Short Stories, “Khareed Lo”, “Tera Hath” and “Paisha”. “Khareed Lo”, is a short story written by Ismat Chughtai. Set in western society, the story is about the advertisements which portrayed women as subservient. Cathy, a young girl aged 15 years hardly, who is a neighbour of narrator’s land lady, is a fashion freak. Her
mother works in a factory and she herself earn some money by babysitting and works as a housemaid in neighbouring houses after her school. The land lady does not like her as she is so hyperactive. Cathy’s only attraction in land lady’s home is a full length mirror in front of which she put on makeup which she buys from the wholesale market. One day when narrator called Cathy on the road she ignored and went to tube station, there the narrator came to know that she was not Cathy, a number of girls just like Cathy were going here and there. Same orange mules, orange miniskirts, white blouses.

(Abdur-Rehman, 2012)

“Then I viewed, far, nearby and everywhere, hundreds of ‘Cathies’ came tramping, identical in size, hairs like bamboo sticks... eyes brim-full with kajal, as though crimson mules ..., crimson miniskirts and white blouses. Oh! This wasn’t Cathy; it was more of a weekly fashion show which had engulfed same-age girls like a powerful flame!”

The narrator came to know that it was Jina Loollo Brigida, the famous actress of her time, who was copied by every girl. Here the narrator sarcastically pointed out that even the civilized nations of the civilized world are in the trap of advertisements.

(Abdur-Rehman, 2012)

“In this developed country, is this a rage of marketing gimmicks or aerial blitz? Never does it go amiss! Time is running short, the stock will finish. You shall be doomed to hell lest you buy now. Lovers would abandon you, husbands will divorce, bosses shall sack from job, and you will be doomed to lifelong spinsterhood or the miseries of
separation. Stores are replete with miscellaneous commodities. If you go out on the roads, showcases glare at you. The sound of TV is deafening.”

Gradually Ismat define the social dilemma of advertisements which compel common people to buy the products which are advertised. Here she connects the theme of the story with feminist perspective when she says:

“In order to console a disappointed beloved, buy a certain variety of broom immediately, to turn your boss into general factotum, buy a new mouse on the spur of the moment...the husband is about to divorce, infatuated with another woman, only because she uses our underarms cleansing lotion and paste to remove oral malodour. Do not destroy your home, you should buy as well. And show cases the picture of the disenchanted beloved parting ways.

If you need a good job, buy a bra that shows the body blue and naked.
If you are in for a date, get hold of our company’s nickel made set.
If ears get used to such statements, or experiences fail, new, attractive baits are employed.
Bathe in this tub together. Lover will never betray.
This blanket will promise sweeter dreams.
Lying on his bed (followed by the picture of the bed), in this manner (tagged by a picture again), will earn you heavenly pleasures.

Have your girlfriend sit on this chair and enjoy. (A picture showing a provocative girlfriend tired of any complete attire).

This flour is used to prepare cake. Try it once and he shall take you in his arms. (Picture shows a girl with protruding legs in the arms of a hero).

The neighbouring woman’s husband kisses her several times for she uses our iron. Why should you envy? “

It seems that it is an ultimate goal of a woman to make men around her happy; women through advertisement are made to believe that they are incomplete or unsuccessful without men, her lover, her boss, her husband etc. A fear of social insecurity revolves around women. They are incomplete without men. They either keep their men happy or they will lose them.

In all these advertisements women are symbolized as a body, an inferior, at the mercy of her husband, lover or boss. She has to expose her body to acquire a good job, she has to make her husband happy, if she will not iron his dress properly he will not kiss her, if she will not make a good cake she will not be loved anymore. It seems that the only thing in a woman’s life is her male counterpart. His kiss, hug and love are everything for her and she is ready to do anything to acquire this kiss, hug and love.

At the end the said story the narrator found Cathy at Piccadilly Street, London, where she was sitting with a group of young people, at peace, as if she has found the truth of men women relationship.

“How wise and seasoned she got in just about two weeks. She earned the key to heavens. She realized that in order to own a lover, neither electricity, nor broom will work, nor a new model of iron or stainless steel utensils will earn her love, nor does a newly furnished room oozes with the juice of life. All advertisers are liars. Only sweet-talk.”

(Abdur-Rehman, 2012)
Even when she concludes the story she wrote:

“Going towards the bus-stand, I (the narrator) notice.
If you want to better your hereafter, purchase the statue of Jesus Christ in just 6 shillings. One who buys two, will get it in only 11 shillings. An old woman eyed the array of statues with dismay. Suddenly she caught the glimpse of Mark and Spenser’s Grand Sale. For long she remained indecisive as to whether she should better her hereafter or to resort to making up for her forlorn youth.
Before my bus came, she made her mind...and headed towards the glitzy make-up stall at Marks and Spencer.”

In her short story, “Tera Hath” or “Your Hand” Ismat, at one place presented the traditional image of women presented in the popular literature of her time. She sarcastically discussed the novels of Mills and Boon and Barbara Cortland. She wrote:

“All heroines figuring in these romances were poor like her, but very beautiful and chaste. They bore many pains. They bump into a very tall, dark and handsome (gallant). Extremely angry and impolite stubborn, he is disillusioned with stray and immoral women. This heroine clad in a worn out outfit twisting and turning around in a cascade of hot and fiery kisses by him. Her entire being melts in love for this
tyrannical lover. She runs with heartbroken yet he chases her and proclaims that he has fallen in love with her from the core of his heart for the first and last time. And he marries her, living happily ever after.”

Here two things are clear, one that women are always and almost in every society socialized as a fragile object. A pretty, delicate woman is always loveable. Women’s body is everything. Her pretty face, delicate walk, soft voice makes her heroine in popular literature and majority of readers loves this type of heroine that’s why it is observed that progressive literature does not make an effect on larger population as the rebel, independent and courageous heroines were not acceptable and even today the presentation of an independent, powerful and intellectual woman as main lead in literature / dramas and movies are not liked by majority.

Secondly it’s also presents an image of a woman who sacrifice herself to please her lover. A man’s love is the main objective of a woman’s life.

In her another short story, “Paisha” or “Profession” Chughtai discussed prostitution as a profession in which a female body is a central point. Story revolves around the narrator who teaches in a girl’s school and lives in a building where her neighbour is a prostitute with her young daughter who is trained to trap customers by using her body. Firstly the narrator avoids the prostitute but curious she is, went to her home one day, where she found out that her home is so luxurious. Chughtai wrote:

“فوقاً از مردمی که دوکاری کی جوجه را می‌پنمند واژه‌ی گذشته‌ای آورند تا این تصور دارد به گوشه‌کننده که 

(Chughtai, 2013)

“Phew! Just imagine that the house of an ordinary minister or a Raja, with life-size portraits and statues of naked women.”

She further wrote:

“کتابی از تاریکی آن لگ دیو روزی از نیم پیشی را پر کرده و این نیم از اور عاشق می‌دوزد و دو مرا ترف 

(Chughtai, 2013)
“As evening fell, customers started pouring in. After some time the hall was full, colourful women and lecherous men, breaking into laughter. On the other hand, Nigar was chirping in this gathering here and there. A middle-aged man would push her into her lap and she would laugh back hitting him. Their total attention was fixed on the naked pictures, hanging close to me. Rather it felt those were fixed on my body. They were touching the silhouettes of the pictures time and again and discussing the beautiful and the ugly therein.”

Here we see that a female’s body is seen as a source of satisfaction. For a man she is a sex symbol. Chughtai wrote at one point:

“In Western countries, women work along with men but she needlessly voices her feminism. Keeps doing make-up, styles her hair, and in order to hook a date, employs all those inviting gestures which reach her through magazines and newspapers. Their magazines and newspapers show thousands of products and perfumes only to ensnare men. The women over there have been trained into thinking that their only purpose is to hook someone.”
Informal Social Control over Women: A Study of Chughtai’s Novel, “Dil Ki Dunya” and a Short Story, “BAYKAAR”

In Ismat’s novel “dilkidunya” or “The Heart Breaks Free” she pointed out the informal social control over women through socialization and stereotyping. Dil ki Dunya revolves around a girl Qudsia Bano or Qudsia Khala, who got married to her first cousin at the age of 15. After six months of her marriage her husband went to London and married again to a British lady. He never returned to his first wife Qudsia Bano, nor did he call her, that made Qudsia very frustrated and a talk of the whole family. The novel is written in the background of British Indian society, where the behaviour patterns of women were immensely controlled. A female child was socialized in oppressive manner. She was told every now and then how to move, how to sit, how to talk etc. In “Dil ki Dunya” the narrator says that she was scolded by her mother. In a humorous tone she wrote:

"On the stove", She would retort, “go to hell”.

The above-mentioned dialogue gives a glimpse of the control a girl had to face, even her thoughts are controlled by patriarchy. When Qudsia Bano’s husband did not contact her for 10 years, she became hysteric. She was not allowed to wear makeup and ornaments and good clothes, she had no right to live happily, she was a rejected woman, had to live in guilt. When she spends her life in this expected manner she was praised but at one point she got bored of her life. She was young and beautiful. She was attracted towards...
her brother-in-law, Shabbir Hasan, who regularly came to her house, used to recite “naats” for her. She started wearing makeup, decorative objects and fine colourful clothes. She starts smiling and laughing swiftly. This was a shock for everyone especially her mother.

Khala used to have fits, which was her legitimate share. Every abandoned woman at the hands of an unfortunate husband has the same fate. But beautifying herself, wearing jewellery does not befit a woman whose demigod (husband) had shunned her.”

A woman whose husband was away is supposed to live like a widow. She had no rights to wear jewellery and makeup and fine clothes. This was the tragedy a woman faced in patriarchal society of sub-continent at that time (though these traditions still prevail in Indo-Pak). A woman had to marry, a single woman was not accepted by the society and those who are living with their husbands even oppressed were noble and those who were rejected by their husbands were supposed to sacrifice their each and every will, their smiles, their youth, their desires in the name of those husbands who were living a peaceful life with some other women.

QudsiaBano of “Dil Ki Dunya” or “The Heart Breaks Free” lived according to standard pattern of society for 10 years but after that she defied these rules and came out as a rebel and she cursed her husband start complaining to Allah:

“What blasphemy did I carry out that I received this punishment whereas the rascal is enjoying. Shame on you, who calls her husband a ‘rascal’. He is your demigod. Foolish you, who does not have any regard for her spouse. He did no wrong. Shariyat has allowed him the right to four wives. This befalls thousands of women. Are you out of this world, lady? But they bear with dignity, after all man is fickle and footloose.”
At this point it is observed that women were socially controlled and socialized by socially constructed beliefs, which were considered a reality, a woman must obey the rules set by the society for her, as she has no free-will. But unlike other women Qudsia Bano denied these standard patterns and came out as a path breaker.

In her short story, “Baykaar” Ismat presents a very serious issue which is the hurdle a working woman face within and outside the family. This story revolves around a married couple Baqar Mian and Hajira Bi. Baqar Mian who was a government employee was fired from his job. Due to his non-serious attitude he never tried to acquire permanency. The family suffers due to unemployment. Hajira Bi’s all jewellery was sold to solve the financial issues of the family. Hajira Bi had acquired matric certificate from Punjab which was a hallmark at that time. When a neighbour suggested to Hajira Bi to apply in a school for job the whole family opposed her. Bi Amma, the mother-in-law even cursed the forefathers of the neighbour. When Baqar Mian was told about this he said:

( Abdur-Rehman, 2012)

“Those are some other bastards who feed on their wives’ income. Look here, if you want to indulge in this wickedness, get divorced and bask in pleasures. I would not listen to the curses of this world.”

These dialogues articulate the informal social control over woman. How a woman whose husband is jobless, children are starving, is not allowed to go out to do something for her family, though she is skilful. How she is opposed when she tries to give financial support to her family, because it hurts the ego of her husband.

In her story, “Tera Haath”, all three women, ammi, Khalaamma and Ghazala are portrayed as women whose all actions and behaviour patterns are controlled. Again it is observed that the walking style of girls was main concern. Everyone likes the delicate walk of girls; girls who walked fast were not liked by anyone. Here also Ammi is telling Ghazala that girls must walk with delicacy, not like animals.

"بیماران بہت بڑے حالات میں ہے، وہ بہت بڑے حالات میں ہے، وہ بہت بڑے حالات میں ہے۔ اور یہہ کہ ہمہ نے وہاں سے نکستے کی لیے ہے۔"
Ismat wrote:

“These expressions are supposed to be real even women themselves believes it as a truth. "Darling daughter, girls do not walk like dangling cows. The gait of unmarried women must be delicate.”

“Darling daughter, keep you spick and span. One has to labour in order to win man’s heart.”

She would prepare hubby’s bag with her own hands. When he would insist, she would leave her a glass of half an inch of whiskey with soda to take along. The command of a ‘demigod’ was only second to God’s commandment for a woman.”

This is an example of place and control over women. A woman has to wear jewellery and makeup and decorate herself to attract her husband. Secondly, it seems that at Ismat Chughtai’s time women were socialized in a manner that they perceived themselves as subordinate. The above-mentioned dialogue that, “a husband’s command is next to God’s command” is showing the brutality of patriarchal structure. A woman’s will was nothing; if her husband’s wanted her to drink she had to do it, whether she liked it or not, in order to made him happy. This was the behaviour which Ismat loudly opposed and talked over again and again. She perceived the women of her time as a prisoner of century’s old system and it seems that she portrayed her in her writings in order to provoke them.

Stereotypes about Women: An Examination of Chughtai’s “Aurat”, a non-fictional essay and “BAYKAAR”, a Short Story

In her non-fictional essay, “woman” or “Aurat”, IsmatChughtai presented some stereotypes related to womankind. She wrote:

“..دوسرے صحاب کا خاصل ہے ہم نے پہلے، اپنی صحاب فرماتھے ہیں ایک دوسرے کے دوسرے دوسرے کے بائغورت زیادہ خطرناک ہوچھی سے۔ تیسے کوئی نہیں کہ ایک کا لے مروں سے ایک کا کوٹ زیادہ۔کوئی نہیں۔”

(Chughtai, 2013)

“Someone says, ‘A woman is a devil’s aunt’. Another man said’ ‘A treacherous woman is more dangerous than a treacherous man’.

These expressions are supposed to be real even women themselves believes it as a truth. Ismat wrote:

“..مردوں کا کوئی زمروں دکھا کہ دوچھی ہیں۔ دوچھی میاک کے سے ذرائع گہرے گہرے۔ وقت ہیں پھر تو رومن خان پر کمیل جان بھی س پھیت سے جان پر کمیل کیمیا۔”

(Chughtai, 2013)
“Men decreed that a woman is cowardly, and she started fearing even a mouse. Then they stated, a woman would not flinch from laying down her life, and she just instantly laid down her life!”

In every society patriarchal structure does not accept woman as equal to man and oppress her intellect through strange quotations which are constructed by people. Everyone start believing these build-up thoughts as actual and then society start practicing these socially constructed opinions. In patriarchal social structure a woman is socially controlled through these sayings sometimes.

“A gentleman states that a woman’s greatness lies in her alienation from the world.”

Who said this? Why a woman can’t popularizes herself. A patriarchal society expects that a woman must keep herself in the walls of a house.

“It is infused in a man’s ears that he is above all and lo and behold, he is credulous enough to believe that he is above even the most seasoned lady of the world. Only because he is a man, whenever he encounters a woman more educated and wiser than him, he starts hating her.”

How could it possible? How could a peon, cook, butcher, a clerk and a gardener be superior to Virginia Woolf, Simone De Bouvaire, Qurat-ul-ainHaider, Margret Thatcher and Ismat Chughtai and many other intellectual women of the world. This is what symbolic-interactionists says and this is what seen in the writings of Ismat Chughtai. Socially constructive patterns in relation with women are present in every society and these patterns are believed as a truth and are practiced throughout the world. She further wrote:
“A widow changes clothes only out of compulsion. Wearing coloured dupatta or bangles in the arms will torment people’s hearts like anything. Man dons the same suited booted outfit, or traditional ‘angrakh’. How merciless, that he does not show grief even superficially. Although, the way women grieve for their husbands or husbands grieve for their wives. Many women and men do not harbour grief likewise. But women are supposed to dramatize their grief!”

It is a stereotype image that when a husband dies a wife must not live a cheerful life. Especially in Chughtai’s time, Indian society does not allow a widow to wear colourful clothes; she had to wear to white colour only. She was not allowed to wear ornaments and make up. Even today a widow is expected to end all her cherish with the life of her husband. On the other hand a wife’s death does not make any difference on a widower, although it does, but he does not have to show it. When a widow wanted to live happily the society feels strange about her and if a widower lives with the memories of her wife the world laugh at him. It shows that a woman’s departure from this world is sad but a husband’s death is supposed to shatter the world of wife.

She further wrote:

“Another gentleman states that if a woman’s heart is pierced, it would only show patience, forbearance, tolerance, untold sacrifices and unseen virtues.”

It is just a generalized belief, in fact an impossible standard imposed on women to be followed where society wants a woman to be patient, forbearer, compromising and sacrificing. This generalization has a great impact on women that even mother socializes her girls to be a superficial character. At one point she denied the typecast about mothers. A mother is believed to sacrifice her whole life, career everything for her child. She has
to bear every agony for her Children. A mother who wants to do something for her does not liked by the society. Chughtai wrote:

"It is keenly observed that a mother is perceived to be patient and she has to tolerate each and every pain. If a mother complains about the behaviour of her child and wants to discuss her problems she is told that she has to bear it as she is a mother whose only task is to put up with her throbbing but glorified motherhood.

In her short story, “Baykaar” Ismat portrayed the image of a working woman as perceived by the society. A working woman, in Ismat’s time, was thought to be a sex symbol, who at work place seduced her bosses. When Hajira Bi joined a school to support her family, she became talk of the town and her husband Baqar Mian had to face taunts of his friends.

(Chughtai, 2013)

"Another gentleman says that when a mother breastfeeds her child for the first time, she turns red and trembles with joy. Rejecting this argument she says that what this gentleman says is based on hearsay. Certainly he has not breastfed any baby. When a woman breastfeeds her child for the first time, she experiences utmost pain, and the tremors are those of unbearable pain.”
“Buddy, you are enjoying. You sit in idle dalliance and feed on what your wife earns. God forbid! My wife is so demanding that she would not budge an inch to drink a glass of water. And her never ending demands for clothes and jewellery. To tell you the truth, I myself do not approve of this liberal kind of wife, Friend! Her only use is to amuse her man’s heart. Demanding clothes and jewellery is her right. Woe upon that man who frustrates her woman in providing clothes and jewellery. Another man states, “You certainly have the guts to send your wife here and there. I shall rather commit suicide but will not bear the brunt of feeding on my wife’s earning of bread and butter. ’O all these members of board, these are all downright rascals. The school exists in name only, and if you don’t mind, your wife is innocent, but all these school teachers are complete sluts. They go to every member’s house.”

Here it is observed how Chughtai portrayed the image of a working woman in a patriarchal structure. A woman is acceptable even admired, when she demands for clothing and jewellery but a woman who is earning bread for the family is perceived as a prostitute.

Conclusions

“Chughtai is relevant even today. No study of the Urdu short story, feminism in Urdu literature or Progressive philosophy in Urdu literature can truly be called complete unless her works are taken into account.”(Parekh, 2015)

Ismat Chughtai’s writings are mostly analysed psychologically but the present study concludes that Ismat’s work is clearly relevant to society, culture and sociology. The subsequent study also concludes that Ismat Chughtai perceives the women of her time as subordinated and ill-treated in eastern as well as in western society. She portrayed that oppressed women in her writings. In “Khareed lo”, the character of Cathy experienced the society as a place where a woman had to decorate herself in order to survive. At workplaces, schools, colleges and at home women must make their male counterparts happy. Ismat criticized advertisements for the portrayal of women as a sex symbol. In the story, “Tera Hath”, Chughtai presented that in every society a woman is expected to be a subservient, meek and passive. By referencing stories of Mills and
Boon and Barbara Cortland, she claims that women portray the image of a submissive woman whose only motive of the life is to achieve the love of her hero. As it is shown in the characters of Ghazala, Ammi and Khala Amma, those were born and socialized as one obedient being to men. In “Paisha” Chughtai present a woman in art. A female body is always a centre of attraction for men. In a culture of sub-continent where a woman was a secret object at Chughtai’s time, men satisfied their desires through the discussion on nude portraits and sculptures of women. As it is, in her novel, “Dil ki Dunya”, the leading female character Qudsia Bano is compelled by society and culture to continue her marriage despite her husband’s absence from marriage for ten years. Patriarchal society expects women to carry the burden of relationship and want her to continue a dead marriage by living like a dead body or a widow. Qudsia Bano’s rebellion is a message in Ismat’s writing that she learned through her experience that a woman must fight against these centuries old rules set by men for their benefit. Qudsia’s rebellion is a lesson taught to women to fight against the patriarchal structure, do not accept the unjust behaviour of husband or anyone else, do not accept cruel cultural practices as fate, learn to react differently to this situation of informal social control, which is seen in this novel when Qudsia Bano is directed to live simply and was not allowed to decorate herself, a female child is treated as a fragile object, she had to talk and walk with delicacy and she presented this type of society in this novel. In her essay “Aurat”, she presented clichés which impersonate women as cringing or submissive. She denied these stereotypes in her essay. It is concluded that Ismat Chugtai wrote of women’s social issues a century ago which is now theory and practice of gender sociology in terms of social interaction pattern; her writings are of huge significance in regards to understands culture of Muslim colonial women.

**Recommendations**

1. It is suggested that the canvas to see Ismat Chughtai’s writings should be broadened.
2. Since her writing are always analyzed psychologically, it is recommended that sociological and philosophical aspects of her writings should be examined.
3. The presence of cultural aspects of British Indian Muslim society especially the colloquial Urdu, the language of native speakers and culture of UP.
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Glossary

Adb-e-Latif : An Urdu literary journal of British India.
Ammi : An Urdu word to call mother.
Aurat : “Woman” an essay written by Ismat Chughtai.
Baqar Mian : A male character from Ismat’s story, “Baykar”.
Bashariya : Name of a female character of Ismat’s writings.
Baykaar : “Unemployed” is a short story written by Ismat Chughtai.
Bi Amma : Mother
Dil Ki Dunya : “The Heart Breaks Free” is the novel written by Ismat Chughtai.
Gainda : A female character of Ismat Chughtai’s story.
Hajira Bi : Name of a female character of Ismat’s Chughtai’s story, “Baykar”.
Hamida : 
Kajal : A cosmetic which usually puts on in the eyes.
Khala : Maternal Aunt
Khala Amma : Maternal aunt.
Khareed Lo : “Purchase” a short story written by Ismat Chughtai.
Kubra : A female character of Ismat Chughtai’s story, “The wedding suit”.
Lajo : Name of a female character of Ismat Chughtai’s story.
Lihaaf : “The Quilt” a short story written by Ismat Chughtai.
Mirza : Name of a male character of Ismat Chughtai’s story.
Naat : A poetry which tributes Prophet Muhammad specifically.
Paisha : “Profession” is a short story written by Ismat Chughtai.
Qudsia Bano : A female character from Ismat’s novel Dil Ki Dunya or The Heart Breaks Free.
Rahat : A male character from Ismat chughtai’s story, “The Wedding suit”.
Samina : Name of a female character of Ismat chughtai’s story.
Shabbir Hasan : A male character from Ismat’s novel Dil Ki Dunya or The Heart Breaks Free
Shariyat : Islamic jurisprudence.
Tera Haath : “Your Hand” is a short story written by Ismat Chughtai.
Zenana : A private sphere in a Muslim household where women were kept and it had no connection with the outer world.
Gender Differences In The Fear Of Crime Victimization And Precautionary Behaviours

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Abstract

This quantitative study was conducted to explore the gender differences in the fear of crime victimization and associated precautionary behaviours. A questionnaire was designed and administered on 180 students of public and private universities in Islamabad and Rawalpindi. Data analyzed in SPSS showed a significant difference in the responses of males and females where females were more worried and felt more unsafe about being a victim of a crime than males. More females observed precautionary behaviours to avoid being a victim of a crime in relation to the males. The females were fearful of crime related to use of public transport, sexual and gender based attack whereas males feared verbal abuse by strangers or acquaintances. It was discussed that females, being members of a marginalized and vulnerable group, may consider themselves as potential victims to crimes, and therefore exhibit a high fear of crime along with higher incidence of precautionary behaviour. Furthermore, in the patriarchal structure of the Pakistani society, the socio-cultural norms and traditional gender role socialization teach the boys to be dominant, risk-takers and fearless and the girls to be submissive, risk avoiding and fearful which tends to restrict the mobility and freedom of females.

Keywords: Fear of Crime, Precautionary Behaviours, Gender Differences
Introduction

There has been a lot of research in the West related to fear of crime and perceived risk of victimization along with the precautionary behaviours demonstrated by the general population and specifically college/university students. Actual victimization statistics cannot predict the fear of crime. In the case of a developing country like Pakistan, factors like the political instability, increasing mistrust and doubts among the population, gender discrimination in the strong patriarchal structure of society, bomb blasts and suicide attacks along with extensive media coverage of horrific events may tend to increase the fear of crime in the society. If a person feels vulnerable as part of a marginalized group then they will fear crime. This fear may lead to a change in the approach to life for these individuals and daily routine activities may also be affected due to perceived threats of crime.

Researchers and investigators have not reached a consensus on the definition of ‘fear of crime’. According to many psychologists, fear is a vital response to physical and emotional danger. According to the Oxford English Dictionary (June, 2013), crime is defined as “an action or omission which constitutes an offence and is punishable by law”. In Pakistan, there are some behaviours that were recently acknowledged as criminal offences like sexual harassment and domestic violence. However, the recognition of marital rape and verbal abuse as crimes has not yet been challenged or might not be clearly defined by the law. This study, therefore, does not use the formal documented legal definition of crime instead it employs the sociological perspective of crime where, apart from the individual committing the crime, the social, cultural and political context is also seen as part of the problem.

According to Sur (2012:97), crime is defined as “the power to harm others” which can be associated with inequality with respect to social class and gender. The power dynamics involved in the structure of the society create a system where some people have the power to dominate others and harm them. The individuals affected by a crime are victims who experience the “harms of reduction” and “harms of repression”. “Harms of reduction refer to situations when an offended party experiences some immediate loss or injury because of the action of others. Harms of repression refer to situations when power is used to restrict future potential human aspirations or desired standing.” (Sur, 2012:97)
This study uses a broad definition of fear of crime in which there is emotion of stress, apprehension, fright or uneasiness linked to a specific situation, location or object of terror. Sur (2012) uses Rader’s (2004) three dimensional concept of fear of crime involving an emotive (fear), cognitive (perceived risk) and behavioural (constrained behaviours) component. Although these elements are not dependent on one another but they are part of a complex relationship. Cognition is being aware of your surroundings and making an estimation of a possibility of victimization whereas emotions are individuals’ feelings towards crime. Behavioural aspect is the action that arises out of the fear of crime.

Gender has been found to be one of the most consistent and strong predictors of fear of crime. According to Chan and Rigakos (2002), men and women have to face different types of crimes and therefore differ in their perception of risk and assessment of precautionary measures. Many researches Truman (2007) May, Herbert, Cline & Nellis (2011) have stated that females are more fearful of crimes relative to men although there are high rates of men being a victim of a crime than women. This disproportional high fear among women is termed by many researchers Smith & Torstensson (1997) Hale (1996) as the “gender-fear paradox”. It may be the case that women do not report the crimes and hence remain hidden victims especially in cases of sexual assaults or domestic violence and being exposed to a crime once; they may fear future potential victimization.

The gender role socialization also contributes to the risk of problems in the adult life of children. The power-control theory proposed by Hagan, J., Simpson, J., & Gillis, A. R. (1987) shows that there is a relationship between the level of authority of the parents and the resulting behaviour of the children where the children reproduce the gender roles learnt in their family setting. According to the power-control theory, in a conventional family setup (like in Pakistani societies) where the father is dominant, “the boys learn to be assertive, risk-taking and fearless whereas the girls learn to be submissive, risk avoiding, and fearful” (Grasmick, Hagan, Blackwell & Arneklev, 1996).

Women are more fearful of being victims of crimes when travelling at night than men Hille (1999) Literature shows that prime crime locations include the paths leading to a bus stop, the waiting area and public transport itself and the females may have to deal with the stares of the public at the bus stop and then suffer the overcrowded or cramped conditions in the bus at peak times which makes them feel unsafe (Syam, Reeves & Khan, 2011).

The media also influences the decisions of the individuals as the images shown project women as submissive, where she is seen as a “damsel in distress” (Zhou, et. al. 2011; White, 1986). The phrase indicates that the damsel is a young unmarried girl who is helpless and unable to save herself in danger. The maiden lacks the survival instincts or real world experience to battle the crime and requires a hero to achieve her rescue. This concept socializes women to “avoid the streets, stay inside, avoid strangers, dress
properly” Madriz (1997). The females tend to seek external help for fear or problem whereas the aggression of men makes them dominant and less vulnerable to victimization.

Human beings judge their surroundings according to their perception, preconceived notions and socialization thus “As sentient and symbolic beings, however, humans have the ability to anticipate or contemplate events that lie in the future or are not immediately apparent” (Warr, 2000:454). Crime generates fear which leads to a cautious attitude to avoid the possibility of being harmed from the crime. It involves taking precautionary measures to stay safe, potentially causing changes in lifestyle, stress, and additional fear for self or others. “Risk management practices are used when one finds oneself in a potentially dangerous situation and/or location and takes precautionary measures to be a less suitable target for victimization” Scott (2003:205). The pro-active measures taken by individuals, especially women can take many forms. The responses may be “acquiescent, submissive and even passive to us: locking themselves inside their homes, avoiding certain streets and activities, most women have to spend a great amount of energy, time and economic resources to shield themselves from criminal victimization and to minimize their fears” (Madriz, 1997).

Fear is a relative measure and different people may have different perspectives about possible victimization. Women and children or minority groups in a society are most vulnerable to a crime because they belong to marginalized groups and therefore may exhibit higher level of fear associated with crime as projected from the statement “Just being a woman makes you more afraid of things” (Hilinski, Neeson, Andrew, 2011:119). A woman is entrenched in her physicality and gender based violence or attacks degrade, oppress and exploit women therefore they tend to be submissive.

If fear of crime among women especially is as big a social problem as research implies, then researchers who hope to make a difference have an obligation to translate their findings into meaningful recommendations according to the social structure of the society and political context that actually could be used by the policymakers and practitioners (Renzetti, Miller & Gover, 2012). This study will ask questions related to how safe or worried girls and boys feel in certain situations. The focus will be to identify any patterns of similarity or differences between the girls and boys in their fear of crime and in the approach to deal with it.

**Research Methodology**

There are many factors responsible for creating a sense of fear, especially in the Pakistani society where a lack of effective laws along with strong cultural norms create a sense of fear among the general population. This study explores the gender differences in the perception of fear of crime and the precautionary behaviours, if any, that accompany the fear.
Objectives

1. To explore the perception of students regarding their fear and safety concerns with respect to different types of crime
2. To determine the gender differences in the fear of crime and safety level of different types of crimes
3. To determine what precautionary measures are taken by respective genders to avoid being a victim of a crime
4. To explore the intensity of fear of crime from strangers as compared to acquaintances

Hypotheses

1. The female students will express a greater fear of crime.
2. The female students will be more likely to engage in precautionary behaviors.
3. The male and female students will be fearful of different types of crimes
4. The male and female students will adopt different types of precautionary behaviours

Variables

Dependent variables: fear of crime, precautionary behaviour
Independent: age, gender, education level, university type, university location

Operational Definitions

Fear: a feeling in anticipation of a possible emotional or physical danger due to environmental stimuli.


Fear of crime: a feeling that one has a probability of being a victim of a crime as opposed to actually witnessing the crime.

Precautionary behaviour: A proactive technique used as a response/reaction to a perceived risk of being a victim of a crime.

Research design

It was a quantitative study based on questionnaires. The research was carried out in two phases; a try out and a main study.
Instrument

For the collection of data in this quantitative research, an understandable easy-worded English questionnaire based on 37 simple questions was prepared. For some questions, examples and definitions of terms were also given to elaborate the question. There was a mix of questions with accompanying scales to answer from which had four specific themes.

Try Out

A questionnaire was designed and pre-tested on a sample of 20 students (10 males and 10 females) from Islamic International University Islamabad. Data was entered into SPSS to check for reliability (0.92 for Section A (worry level), 0.83 for Section B (safety level) and C (precautionary behaviour))

Sample

The sample size comprised of 180 students. The range of ages in the sample was between 18-23 which included Bachelors and Masters Students who were day-scholars and availed the facility of public or university transport. With the help of the non-probability ‘purposive and convenience’ sampling technique, 90 boys and 90 girls were made part of the sample. 30 students comprising of 15 males and 15 females were selected from each university.

Analysis

Data was analyzed using quantitative methods. By using SPSS, different bivariate analysis tests like Chi square, Independent samples test and Cross tabs were run on the data to get results.

Results

<table>
<thead>
<tr>
<th></th>
<th>t</th>
<th>Df</th>
<th>Mean Difference</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stranger</td>
<td>48.646</td>
<td>179</td>
<td>8.88889</td>
<td>.000</td>
</tr>
<tr>
<td>acquaintance</td>
<td>38.843</td>
<td>179</td>
<td>9.18333</td>
<td>.000</td>
</tr>
</tbody>
</table>

Table: 1

Intensity of fear of crime committed by stranger and acquaintance (One-Sample Test)
In the above table, the significance value is $0.000 < 0.05$ which shows that there is a significant difference in the fear of crime committed by stranger and acquaintance. The mean difference for “acquaintance” is 9.2; greater than that of “stranger” which is 8.9 indicating that the respondents are more fearful about being a victim of crime committed by acquaintance than for a crime committed by a stranger.

The crosstabs calculation for the values of selected item responses are shown below in the tables where $p<0.05$ showing the results are statistically significant.

**Table: 2**

<table>
<thead>
<tr>
<th>Worry level</th>
<th>Very Worried</th>
<th>Little worried</th>
<th>Not at all worried</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. How worried are you being a victim of verbal abuse and insults by a stranger?</td>
<td>Males 24.4%</td>
<td>52.2%</td>
<td>23.3%</td>
</tr>
<tr>
<td></td>
<td>Females 23.3%</td>
<td>71.1%</td>
<td>5.6%</td>
</tr>
<tr>
<td></td>
<td>Total 23.9%</td>
<td>61.7%</td>
<td>14.4%</td>
</tr>
<tr>
<td>2. How worried are you being a victim of verbal abuse and insults by someone you know?</td>
<td>Males 40.0%</td>
<td>31.1%</td>
<td>28.9%</td>
</tr>
<tr>
<td></td>
<td>Females 36.7%</td>
<td>53.3%</td>
<td>10.0%</td>
</tr>
<tr>
<td></td>
<td>Total 38.3%</td>
<td>42.2%</td>
<td>19.4%</td>
</tr>
<tr>
<td>3. How worried are you being a victim of an attack on you based on your gender?</td>
<td>Males 31.1%</td>
<td>26.7%</td>
<td>42.2%</td>
</tr>
<tr>
<td></td>
<td>Females 71.1%</td>
<td>26.7%</td>
<td>2.2%</td>
</tr>
<tr>
<td></td>
<td>Total 51.1%</td>
<td>26.7%</td>
<td>22.2%</td>
</tr>
<tr>
<td>4. How worried are you being a victim of a sexual assault/attack by a stranger?</td>
<td>Males 47.8%</td>
<td>15.6%</td>
<td>36.7%</td>
</tr>
<tr>
<td></td>
<td>Females 57.8%</td>
<td>35.6%</td>
<td>6.7%</td>
</tr>
<tr>
<td></td>
<td>Total 52.8%</td>
<td>25.6%</td>
<td>21.7%</td>
</tr>
</tbody>
</table>

**Table: 3**

<table>
<thead>
<tr>
<th>Safety Level</th>
<th>Very Unsafe</th>
<th>Unsafe</th>
<th>Safe</th>
<th>Very Safe</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. How safe do you feel when alone, outside your home after dark?</td>
<td>Males 5.6%</td>
<td>38.9%</td>
<td>35.6%</td>
<td>20.0%</td>
</tr>
<tr>
<td></td>
<td>Females 30.0%</td>
<td>36.7%</td>
<td>23.3%</td>
<td>10.0%</td>
</tr>
<tr>
<td></td>
<td>Total 17.8%</td>
<td>37.8%</td>
<td>29.4%</td>
<td>15.0%</td>
</tr>
<tr>
<td>2. How safe do you feel when in a group outside your home after dark?</td>
<td>Males 4.4%</td>
<td>22.2%</td>
<td>63.3%</td>
<td>10.0%</td>
</tr>
<tr>
<td></td>
<td>Females 36.7%</td>
<td>33.3%</td>
<td>25.6%</td>
<td>4.4%</td>
</tr>
<tr>
<td></td>
<td>Total 20.6%</td>
<td>27.8%</td>
<td>44.4%</td>
<td>7.2%</td>
</tr>
</tbody>
</table>
### Table: 4

**Precautionary measures**

<table>
<thead>
<tr>
<th></th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. How often do you avoid taking public transport after dark?</td>
<td>Males</td>
<td>25.6%</td>
<td>60.0%</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>73.3%</td>
<td>21.1%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>49.4%</td>
<td>40.6%</td>
</tr>
<tr>
<td>2. How often do you keep in touch with family/friends to inform them about your location (or taxi registration number)?</td>
<td>Males</td>
<td>30.0%</td>
<td>53.3%</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>73.3%</td>
<td>15.6%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>51.7%</td>
<td>34.4%</td>
</tr>
</tbody>
</table>

**Discussion**

It was hypothesized that female students will express a greater fear of crime and it holds true as in this study, there was a significant difference in the responses of males and females where females were more worried about being a victim of a crime than males. The statistics show that 50% of the females were “very worried” in comparison to 43.3% of the males. These results are similar to a previous research on college students where females had significant overall fear of victimization than males (Truman, 2007).

In summary, out of the eighteen fear variables in the questionnaire, gender differences were statistically significant for eleven variables which included a crime in general, crime committed by a stranger, crime while waiting at the bus stop and also while using the public transport, verbal abuse and insults, sexual attack/assault and stalking by a stranger and also acquaintance and attack based on gender. This study also hypothesized that both the genders will fear different types of crimes. The main categories included physical, sexual and verbal assault, stalking, harassment related to use of public transport and gender based attacks. The sub categories involved crime committed by a stranger or acquaintance. Among the crimes mentioned above, females were more fearful than men in nine variables which included a crime generally, crime committed by a stranger, crime while waiting at the bus stop and also while using the public transport, sexual attack/assault and stalking by a stranger and also acquaintance and attack based on gender. The results are similar to previous researches where females are more fearful of sexual assaults and harassment issues related to the use of public transport, fear attack based on gender (Hilinski, Neeson, Andrew, 2011) and avoid going out or travelling alone in public spaces after dark (Sur, 2012; Hille, 1999).

The fear of being victimized while waiting or using a public transport may arise due to overcrowded and cramped vans (Syam, Reeves & Khan, 2011) in which women may face obscene remarks, unwanted gestures or touching. At rush hours, the waiting time at the wagon stop becomes unbearable as the passengers have to quickly climb on the
wagons or else wait for another chance to catch a vacant seat. Seats cannot be reserved in the transport but for women, the front passenger seat is usually the only option. While using the public transport, females fear harassment where the vehicle driver pretends to change gear but instead takes advantage of the situation and touches the woman in the passenger seat or constantly looks in the rear view mirror to stare at the females sitting at the back. Sometimes, the drivers play loud or vulgar songs also making the women feel uncomfortable. It cannot be predicted when the routine groping may escalate into an extreme sexual assault. The emotive feeling of lack of support in a male dominated public space or control over what is happening in her surroundings due to her unequal status in the society tends to increase women’s fears.

Although on one hand, it is true that not all men are the perpetrators of crime, the women in the patriarchal nature of the society often fear potential harm including sexual/physical and verbal attack due to their powerlessness in relation to other individuals in the hierarchical society. Michael Foucault’s (1980) theory on power tells us that each individual has a power in relation to another individual. The males use this power to control the behaviour of individuals (women and children). According to Bartky (1988) these disciplinary practices subjugate women but they do not take power away from women. They generate skills and competencies that depend on maintenance of a stereotypical form of feminine identity. Women abide by the socio cultural norms of the society and do not travel at night alone or raise their voice against a crime because they are under social control. They have the power but they do not exhibit it due to the socio cultural norms therefore they feel powerless. In other words, according to Armstrong (2005), “disciplinary power fashions individuals who ‘voluntarily’ subject themselves to self-surveillance and self-normalization.”

Pakistani society is an example of a collective society where family members have strong relations with each other and the individuals put family interest above personal interest. In this scenario, concepts of honour are of great importance. It is a matter of honour and shame for the female and her family where if a female becomes victim of a crime, then the authority and control of the males is questioned. Therefore, it is not only the sexual assault that the women fear as in this study the women are also fearful of harassment at bus stop and in public transport and stalking. With regards to gender based crimes, 71.1% of females responded that they felt ‘very worried’ about being a victim of a gender based attack in relation to only 31.1% male respondents.

Males were more fearful then females in only two variables which included verbal abuse and insults by a stranger and by an acquaintance. This may be due to the concepts of honour associated with males which hold high importance in the patriarchal setup of the society and fear verbal abuse which dishonours or challenges the identity of the males. In contrast, there is a high ‘threshold of tolerance for women’ Baxi (2001) due to which they
tend to overlook crime or ignore crime. It is ironic that in Pakistan, the women cannot speak of physical assault, sexual abuse or harassment due to the fear of losing her and family’s dignity. A woman’s reputation is very fragile in the society and to avoid being victimized; they may feel that it is necessary to take precautions rather than facing crime due to their inability to deal with its consequences.

The women felt safe on only one safety variable which was ‘being in a group outside home during the day’. Females in our society are usually escorted by male family members when there is work outside the boundaries of the private sphere. Thus, being alone on their own does not make them feel safe or protected and therefore they must accompany men. Women, if travelling alone, feel comfortable among other women as they can relate to the similar needs, experiences, interests and perspectives by virtue of being members of the same gender. Females may prefer to travel in women-only buses, vans or wagons, which are non-existent. The women prefer to be among the crowd or in groups because they feel powerless and are socialized into being submissive.

The second hypothesis for this study also yields similar results that the female students will be more likely to engage in precautionary behaviours as results show that 71.1% of the females “always” take precautionary behaviours to avoid being a victim of a crime in relation to only 12.2% of the males. A small percentage of women (2.2%) stated that they “never” take precautionary measures. For a better and thorough understanding of the reasons behind some women taking precautions and others not taking it, further research studies, qualitative in nature, should be conducted.

Out of the ten precautionary behaviours listed, there were significant differences in the responses of males and females in six variables. The females ‘always’ observed these six precautionary behaviours like they avoid going out unaccompanied or after dark, avoid taking public transport or classes after dark, make transport arrangements prior to travelling and kept in touch with family/friends to tell them of location. The research on gendered fear of crime conducted in the west has also revealed that women possess pocket knife or pepper spray to feel protected from a crime (Runyan, et. al. 2007) but in our study both the males and females stated they ‘never’ carry a personal arm (knife, gun or pepper spray) to defend themselves in an attack.

The research also explored whether the respondents were more fearful of crimes committed by strangers or acquaintances. The results showed that the respondents were more fearful about being a victim of crime committed by acquaintance than for a crime committed by a stranger. Also, the males were more fearful about being victim of crimes committed by both strangers and acquaintances than females. A research by Scott (2003) contradicts these findings by stating that it is the women and not men that associate more danger with strangers. Even for some other fear variables, the responses of males and
females were similar. It may be the case that the females tend to overlook or ignore the effect of crime by considering it as routine or normal behaviour. These crimes include eve-teasing and street harassment in which the women usually do not want to scream or raise their voice and get people’s attention in cases like these. Women may have developed a “threshold of tolerance,” Baxi (2001) which restricts them to report a crime and thus silently face the consequences.

In Pakistani society, the socio-cultural norms reinforce the traditional gender roles which tend to restrict the mobility of females. In our study, the girl students may have less fear of the strangers than the males because of a fixed daily routine they follow. There is not much chance of interaction with strangers if females have same routes or places to go to whereas for males, their freedom to roam around more freely and at various times of the day (e.g. night) than females allows more chances for their interaction with strangers. In traditional families and patriarchal structure of the Pakistani society, the children are socialized to learn the roles of a dominant father and submissive mother. Men and women have to accept the stereotypical roles assigned to respective gender as member of the society. This socialization process is a continuous process starting from family, educational institutions, media and religion. The girls are labelled as “good” if they abide by the rules and control their behaviour, failing which they can be considered as having a bad repute. Madriz (1997) states that the girls are told that if they do not follow the norms, something bad could happen to them and these “bad girls” will get what they deserve. The masculine fearless attitude and feminine fearful characteristic narrates how women tend to report higher score for fear of crime than men. Similarly, women are risk managers and indulge into precautionary behaviours rather than taking the risk of being exposed to a crime. Furthermore, males who engage in risky lifestyle behaviours are more often likely to feel safe (Truman, 2007). Hence the fear that males have for being a victim of crime committed by stranger may be more than females owing to their freedom of mobility and also risk-taking attitude.

Limitations

1. Past experiences of being victimized is an important predictor of fear of crime and precautionary behaviour but it was not dealt with in this research study.
2. An individuals’ age, class, income level, family structure and may influence his/her fear of crime level but for this study the focus was only on gender and data for the other variables was not collected.

Recommendations

1. Further studies should be conducted to account for confounding variables in this study e.g. crime rate of the area and income level/social class of the respondents.
2. Gender sensitization sessions should be organized at different levels like educational institutes, workplaces and communities to highlight the fears faced by respective genders due to the socio-cultural norms of the society.

References


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Gender Difference on Perceived Stress among Adults with Diabetes in Karachi-Pakistan

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Abstract

The aim of the present study was to explore the difference between perceived stress among male and female adults with diabetes in Karachi. On the basis of detailed literature review, it was hypothesized that there will be a significant difference on the scores of perceived stress among males and female diabetic adults. A purposive sample of (96 adults) 48 males and 48 females (diabetic patients) age range of 25 to 75 (mean=41.2 and SD=12.3) who belong to different socioeconomic status were selected from different hospitals of Karachi. After taking individual consent demographic information was taken through self-developed demographic form. Perceived Stress Scale (PSS-Urdu Version) was used to measure the meaning of an event and adequacy of coping resources. After scoring, to evaluate the results t-test was applied for statistical analysis. And the findings revealed significant gender difference on the variable of perceived stress (p<.05) and female diabetics score higher than male diabetics. Findings from the study were helpful for physicians, health care practitioners and clinical psychologists.

Keywords: Male, Female, Adults, Diabetes, Perceived Stress
Introduction

Diabetes occurs when body is not capable to use insulin properly and working of pancreas is not sufficient to produce enough insulin (World Health Organization, 2010). It has three major types exposed by Drum and Zierenberg (2005) as type I and type II according to national diabetes data group.

Type I diabetes usually occurs early in life or in young adulthood that can only be treated through direct insulin injections (International Diabetes Federation, 2010) while type II diabetes can occur at any stage of life and can be managed through medicines so injections are not majorly choice of treatment for it but can only be used in severe conditions (Vinicor, 2004). It is more frequently reported type in current era (WHO & International Diabetes Federation, 2010) with prevalence ratio of 22.04% and 17.15% in urban and rural areas of Pakistan (Shera, Jawad, & Maqsood, 2007) and its ratio in Palestinian females and males has exceeded to 9.6% and 10.0% respectively (Husseini, Abdul-Rahim, Awartani, Jervell, & Bjertness, 2000). And the third type according to International Diabetes Federation (2006) is gestational diabetes that occurs when insulin receptors do not function properly during pregnancy.

Diabetic patients face hard physical trials of exhaustion, low energy, and faintness (Samuel-Hodge et al., 2000) and other comorbid medical complications of brain damage, diseases of the heart (American Diabetic Association, 2007) renal and eye (Riaz, 2009). Ratio of being diagnosed as diabetes is high in males with lower rate of BMI than females (Public Health Agency of Canada, 2011; Logue et al., 2011). In most of the countries males have more high mortality risk by this disease than females but ratio of poorer health is high among females than males (Malmusi, Artazcoz, Benach, & Borrell, 2012) and in some other countries risk of mortality and hospitalization is high in females than males (Barnett, Ogston, McMurdo, Morris, & Evans, 2010).

Psychological complications emerge when a person is diagnosed with diabetes, it is not only stressful for that person but also distressing to the care giver whom loved one is being declared as having diabetes (Vroomen-Durning, 2009). Initially he/she rejects...
and disowns this disease (Gazmararian, Ziemer, & Barnes, 2009; Adriaanse et al., 2008; Delahanty et al., 2007; Drum & Zierenberg, 2005; Goldstein & Muller-Wieland, 2003). Further, patients with diabetes become tensed and start having apprehensions about their disease (Alberti, 2002; Cherrington, Ayala, Sleath, & Corbie-Smith, 2006; Manderson & Kokanovic, 2009; Penckofer, Ferrans, Velsor Friedrich, & Savoy, 2007), gradually loses patience and tolerance and become fearful (Cherrington, Ayala, Sleath, & Corbie-Smith, 2006; Drum & Zierenberg, 2005; Goldstein & Muller-Wieland, 2003; Penckofer Ferrans, Velsor, Friedrich, & Savoy, 2007), frustrated (Gazmararian et al., 2009; Penckofer Ferrans, Velsor, Friedrich, & Savoy, 2007) depress (Drum & Zierenberg, 2005; Gazmararian, Ziemer, & Barnes, 2009; Goldstein & Muller-Wieland, 2003; Harris, 2007; Samuel-Hodge et al., 2000; Rauf & Ali, in press) and remain in constant stress (Cosgrove, Sargeant, Caleyachetty, & Griffin, 2012) and when patients with diabetes are unable to manage this disease they are overwhelmed by guilt (Cherrington, Ayala, Sleath, & Corbie-Smith, 2006; Drum & Zierenberg, 2005; Goldstein & Muller-Wieland, 2003).

Stress is a vital risk factor of type II diabetes and more prevalent in diabetic patients with high blood pressure and lack of physical activity (Bener, Al-Hamaq & Dafeerah, 2011; Jiang et al., 2007). In a domestic research perceived stress is found more in patients with diabetes (Rauf, 2012) unfortunately females are at greater risk by this psychological pressure and constant tension than males (Heraclides, Chandola, Witte, & Brunner, 2012). And similar results were found in a previous research by Kaur, Tee, Ariaratnam, Krishnapillai, and China (2013) that stress is associated with females with other comorbid conditions like high blood pressure, duration of their disease and the way they are managing their metabolic disease.

However, other psychosocial factors are also evident like education level, being housewives, economic condition of family, support from social circle, resources to cope with this disease and the coping style itself are the contributing significant particles of enhancing stress in females (Sacerdote, Ricceri, Rolandsson, Baldi, Chirlaque & Feskens, 2012; Smith et al., 2010; Chida & Hamer, 2008) upsetting diabetes, in initiation and in its aggravation (Luthra, 2010; Pouwer, Kupper & Adriaanse, 2010). Low level of education was a great stressful factor for females for being late assessed of having diabetes and for coping this disease (Madonna, Roche, Peizhong, 2014).

Different coping strategies have been used by diabetic patients to manage with stress of this disease. According to Lazarus and Folkman (1984) when a person deals with internal and external demands by constantly changing communicative and intellectual efforts that
consequently produce excess of resources and opportunities for that person is called coping. People with diabetes according to the situation and their internal demands used spiritual coping (Anderson et al., 2000; Chin, Polonsky, Thomas, & Nerney, 2000; Jones et al., 2008; Polzer & Miles, 2005, 2007; Samuel-Hodge et al., 2000), different strategies of problems focused and emotional focused coping (Collins, Bradley, Sullivan, & Perry, 2009; Samuel-Hodge et al; Tuncay, Musabak, Gok, & Kutlu, 2008; Willoughby, Kee, Demi & Parker, 2000) and when they hesitate to discuss about their disease in front of others feeling it less worthy to disclose they use avoidant coping (Coelho, Amorim & Prata, 2003).

The main base of this research is to explore how perceived stress influenced lives of male and female adults with diabetes differently and what challenges they both have to face by carrying this chronic malady. And what perception and attitude they have about this disease would absolutely open new doors for mental and medical health practitioners to help such people in handling this disease by alleviating psychological strain. The current study is also fruitful for the general population as well as promoting better coping of stress and adapting healthy lifestyle. On the basis of previous literature following hypotheses are generated:

- There will be a significant difference on the scores of perceived stress among males and female diabetic adults.
- There would be significant difference between the means scores of male and female persons with diabetes on the variable of perceived stress.

**Method**

**Participants**

A total sample of 96 adults with diabetes (male, 48 & female, 48) diagnosed by the physicians were taken through purposive sampling from different hospitals of Karachi, Pakistan. Their age range was between 25 to 75 (mean age = 41.2, SD = 12.3) and they belong to different socioeconomic status i.e.; lower, middle and high socioeconomic status. Their level of education was at least 5th grade and their job status was categorized from retired/housewives to own business.

**Inclusion and Exclusion Criteria for Both Male and Female Diabetic Sample**

Following criteria was set for the diabetic participants for inclusion and exclusion in this study:

a) Who were within the age range of 25 to 75 years.
b) Who had an at least primary level (5th grade) of education were selected.
c) Only Type II diabetics were taken.
d) People with diabetes having hypertension were included in the study as hypertension is usually comorbid with diabetes.
e) People with chronic medical illness like; cancer, HIV-AIDS, and myocardial infarction etc were excluded from the study.
f) The duration of illness was at least one year.
g) Only those participants were included who never gone through any psychological treatment.

Measures

Demographic Data Sheet

A self-developed demographic sheet consists of age, gender, marital status, level of education, job status, family status, residence, type of disease, duration of disease, duration of treatment, comorbidity of any other physical illness, any psychological pressure or tension due to diabetes etc.

Perceived Stress Scale

Its original version was developed by Cohen, Kamarck and Mermelstein, (1983) consists of 10 items with 5 point Likert type scale, ranging from never to very often. PSS-10 scores are obtained by reversing the scores on the four positive items, e.g. 0=4, 1=3, 2=2, etc. and then summing across all 10 items 4, 5, 7, and 8 is the positively stated items. Coefficient alpha reliabilities for the scale have ranged from .84 to .86; test retest reliabilities have ranged from .55 to .85. The Cronbach’s alpha reliability coefficient of .49 for this sample was deemed low. However for current research its Urdu Version was used and the Cronbach’s alpha reliability coefficient is .79 which is adequate, for the current diabetic sample (Rauf, 2012).

Procedure

For data collection permission was taken from “Ethical Research Committee” of Department of Medicine, Jinnah Postgraduate Medical Centre, Karachi, and Department of Diabetes, PNS Shifa Hospital, Karachi. To collect data, the entire diabetic sample of 96 adults with age range 25 to75 was selected. After getting the permission from the authorities, participants were approached. After establishing rapport they were required to fill in the informed consent form and information regarding demographic variables was
taken through self-developed demographic sheet and later Perceived Stress Scale was administered. Further for statistical analysis, descriptive statistics and t-test for independent mean were calculated to explore the differences of scores on the variable undertaken through Statistical Packages of Social Sciences (SPSS, 21).

Ethical Consideration

Initially the synopsis of the research was approved by the Board of Advanced Studies and Research (BASR) University of Karachi, as a partial requirement of M.Phil. Then the permission was taken from the authors of the scales. The permission from Ethical Research Committee for the research at Jinnah Post Graduate Medical Centre was taken and the same permission letter was utilized at Pakistan Navy, Shifa Hospital Karachi. Participant’s respect, dignity, right and welfare were ethically and majorly protected in this study. Information was taken according to the consent of the participants and they were assured confidentiality regarding their information and opinions. They were told that they have a right to withdraw from the study during any stage of study. At the end of the study all the authorities of different departments, authors of the scales and participants were acknowledged for their cooperation in the research.

Operational Definition of the Variable

Perceived Stress

According to Cohen, Kamarck, and Mermelstein (1983) “perceived stress involves interpretation of the meaning of an event and the interpretation of the adequacy of coping resources”.
Results

Table 1
Summary of socio-demographic characteristics of female and male diabetic adults
(N=48)

<table>
<thead>
<tr>
<th>Variables</th>
<th>Category</th>
<th>Female Adults</th>
<th>Frequency</th>
<th>%</th>
<th>Male Adults</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education</td>
<td>Primary-Inter</td>
<td>40</td>
<td>83.3</td>
<td>37</td>
<td>77.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Graduate</td>
<td>4</td>
<td>8.3</td>
<td>10</td>
<td>20.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&gt;Graduate</td>
<td>4</td>
<td>8.3</td>
<td>1</td>
<td>2.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marital Status</td>
<td>Unmarried</td>
<td>7</td>
<td>14.6</td>
<td>4</td>
<td>8.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Married</td>
<td>41</td>
<td>85.4</td>
<td>44</td>
<td>91.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Job Status</td>
<td>Business</td>
<td>0</td>
<td>0.0</td>
<td>8</td>
<td>16.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Govt. Job</td>
<td>4</td>
<td>8.3</td>
<td>16</td>
<td>33.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pvt. Job</td>
<td>6</td>
<td>12.5</td>
<td>14</td>
<td>29.2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Housewife/retired</td>
<td>38</td>
<td>79.2</td>
<td>10</td>
<td>20.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Socioeconomic status</td>
<td>14-30,000</td>
<td>16</td>
<td>33.3</td>
<td>18</td>
<td>37.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>30,000-50,000</td>
<td>23</td>
<td>47.9</td>
<td>19</td>
<td>39.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&gt;50,000</td>
<td>9</td>
<td>18.8</td>
<td>11</td>
<td>22.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family Status</td>
<td>Joint</td>
<td>27</td>
<td>56.3</td>
<td>21</td>
<td>43.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nuclear</td>
<td>21</td>
<td>43.8</td>
<td>27</td>
<td>56.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Physical Disease</td>
<td>Blood Pressure</td>
<td>37</td>
<td>77.1</td>
<td>32</td>
<td>66.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.P/eyesight/arthritis</td>
<td>11</td>
<td>22.9</td>
<td>16</td>
<td>33.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tension/ Distress</td>
<td>Yes</td>
<td>35</td>
<td>72.9</td>
<td>34</td>
<td>70.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>13</td>
<td>27.1</td>
<td>14</td>
<td>29.2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1 depicts that female lied between 5th grade to Intermediate level of education with maximum ratio of 83.3% than male adults. Ratio of being married was high among males 91.7% than females 85.4%, more female adults lived in joint set up with ratio of 56.4% and more male adults lived in nuclear family set up 56.4%, more female adults were with high blood pressure (77.1%) than male adults (66.7%) and females suffered from more psychological tension and stress of having this disease 72.9 % than male adults 70.8%.
Table: 2
Summary of percentages of duration of disease among female and male adults with diabetes

<table>
<thead>
<tr>
<th>Variables</th>
<th>Female Adults</th>
<th>Male Adults</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration of Disease</td>
<td>Frequency %</td>
<td>Frequency %</td>
</tr>
<tr>
<td>1-5 years</td>
<td>16 33.3</td>
<td>13 27.1</td>
</tr>
<tr>
<td>6-10 years</td>
<td>15 31.3</td>
<td>16 33.3</td>
</tr>
<tr>
<td>11-15 years</td>
<td>7 14.6</td>
<td>9 18.8</td>
</tr>
<tr>
<td>16-20 years</td>
<td>9 18.8</td>
<td>8 16.7</td>
</tr>
<tr>
<td>21-25 years</td>
<td>0 0.0</td>
<td>0 0.0</td>
</tr>
<tr>
<td>26-30 years</td>
<td>1 2.1</td>
<td>1 2.1</td>
</tr>
</tbody>
</table>

Table shows difference in the ratio of occurrence of duration of diabetes among male and female. As in the current findings high ratio of female population is 33.3% that is engulfed by diabetes since 1-5 years back than ratio of occurrence of diabetes in males that is 27.1% between the time period of 1-5 years. However, male ratio 33.3% of duration of disease is high that lie between period of 6-10 years than female ratio than falls 31.3% in the same time period. Further, male persons have more ratio of 18.8% that falls in the time period of disease between 11-15 years than females.

Table: 3
Summary of percentages of duration of treatment among female and male adults with diabetes

<table>
<thead>
<tr>
<th>Variable</th>
<th>Female Adults</th>
<th>Male Adults</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration of Treatment</td>
<td>Frequency %</td>
<td>Frequency %</td>
</tr>
<tr>
<td>1-5 years</td>
<td>18 37.5</td>
<td>23 47.9</td>
</tr>
<tr>
<td>6-10 years</td>
<td>13 27.1</td>
<td>11 22.9</td>
</tr>
<tr>
<td>11-15 years</td>
<td>9 18.8</td>
<td>6 12.5</td>
</tr>
<tr>
<td>16-20 years</td>
<td>7 14.6</td>
<td>6 12.5</td>
</tr>
<tr>
<td>21-25 years</td>
<td>1 2.1</td>
<td>1 2.1</td>
</tr>
<tr>
<td>26-30 years</td>
<td>18 37.5</td>
<td>1 2.1</td>
</tr>
</tbody>
</table>

Above table highlights differences in the ratio of occurrence of duration of treatment of diabetes among male and female persons. As in the current findings male persons seems to have instant treatment for their disease than female with high ratio of 47.9% for taking treatment that falls between period of 1-5 years than ratio of taking treatment of females persons in females that is 37.5% between the same time period. However, female ratio 27.1% of duration of treatment is high that lie between period of 6-10 years than male ratio that is 22.9% in the same time period. Further, findings indicate that female persons are more negligent for seeking treatment about their disease as the ratio of 37.5% depicts
that mostly females fall in taking treatment between 26-30 years for their disease than male persons.

### Table: 4
Mean scores of male and female individuals with diabetes and on the variable of perceived stress

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>M</th>
<th>SD</th>
<th>df</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>48</td>
<td>19.77</td>
<td>6.926</td>
<td>96</td>
<td>-2.056</td>
<td>.043</td>
</tr>
<tr>
<td>Female</td>
<td>48</td>
<td>23.18</td>
<td>8.842</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Above table highlights that there is a significant gender difference on the variable of Perceived Stress (p<. 05**) among male and female persons with diabetes and female score higher (M=23.18) than scores of male diabetic patients (M=19.77).

**Discussion**

The aim and major focus of the present study was to find out the difference between male and female adults with diabetes on the variable of perceived stress. The overall findings of this study have shown significant gender difference on the variable of perceived stress (table 4). Findings further revealed that female patients with diabetes have high mean score than male diabetic patients (table 4).

On one hand, the reason of perceived stress is constant struggle for achieving better life style when situation is not favourable or they are unable or find it difficult to manage their lives due to other psycho-social or environmental factors they become the victim of psychological stress and a national study reveals that this constant stress exerts negative impact on their quality of life (Rauf & Ali, in press). It is also supported by a previous research that external factors like bomber attack, social insecurity and poverty are dangerously influencing Pakistan psychologically (Jamali, Ghulamullah, Qureshi & Mehboob, 2000). Further, socioeconomic conditions, family system, marital status, duration of disease and treatment, level of education are also stress factors for both male and females diabetic adult. As in current study, 56.3% females are living in joint family system and 85.4% are married while ratio of male patients is of 43.7% and 91%. To manage huge family with this chronic disease becomes difficult for a female when they have to play different roles, fulfilling many demands. Economic condition is an important factor to meet the expenditure of the whole family when it is not adequate to manage the demands of basic needs, this stress causes sleep problems, hypertension, diabetes, heart diseases, and other psychological problems such as suicide, irritability, anxiety, tiredness, low self-esteem (Ahmed & Noushad, 2013).
Another contributing factor is the level of education that is related to the awareness and effective management of diabetes and findings of the present study revealed that 83% female adults having education level of less than Intermediates and 77% male adults with diabetes fall in this range and this is supported by a previous research where ratio of female for low level of education is high as Agardh, et al. (2011) found that lower level of education is a major burden of diabetes with an estimated ratio of 17.2% in men and 20.1% of the burden in women. Unfortunately females are at greater risk by this psychological pressure and constant tension than males (Heraclides, Chandola, Witte, & Brunner, 2012). However, other psychosocial factors are also evident like education level, being housewives, economic condition of family, support from social circle, and the coping style itself are the contributing significant particles of enhancing stress in females (Sacerdote, Ricceri, Rolandsson, Baldi, Chirlaque, & Feskens, 2012; Smith et al., 2010; Chida & Hamer, 2008).

The second reason of stress causing diabetes or making this chronic illness worse is attitude towards this illness as by Selye (1976) stress is how one takes an event more threatening than its actual content. During clinical practice it is observed that fear of having a disease is itself a major stress than its actual occurrence and females are seen to have more emotional coping by ignoring their disease, showing helplessness and a previous findings have highlighted that feelings of anxiety and helplessness are common in most people of Pakistan (Jamal, 2006; Karim, Saeed, Rana, Mubbashar & Jenkins, 2004).

Conclusions

The findings of the current study have revealed the significant difference on the variable of perceived stress in both gender with diabetes in Karachi-Pakistan. Poor dietary habits, not adherence to anti-diabetic medications and mismanagement are resulted by the psychosocial stresses. This stress is one of the casual factors of creating a lack of physical activity and unhealthy behaviours that also affect satisfaction with life and social and personal well-being of diabetic patients.

Limitations and Recommendations

Following limitations were drawn from this study and important recommendations were given:

- Further, there is a need of clinical psychologists in different hospitals and private clinics to promote a healthy standard of living and to flourish our society with awareness and psycho education about the impact of psychological problem on physical as well as mental health.
• Furthermore, treatment and coping strategies should be promoted in different diabetic centers by clinical psychologists to get the people aware to tackle such illness and its stress for better quality of life.

References


_____________________

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Call for Papers

Pakistan Journal of Gender Studies
Publication of the Centre of Excellence for Women's Studies
University of Karachi

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• Review of books, film and theatrical performances.
• Reports on National and International conferences, symposia and workshops etc. on Gender Studies.

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• A soft copy of the paper on CD or through e-mail should also be sent.
• Title page of the paper should be typed separately and should include the author’s name, full mailing address, phone number and email address.
• The length of the paper should be between 3500 to 5000 in words.
• An abstract of the paper no more than 200 words must be submitted along with the paper. The abstract should be followed by key words.
• The papers should include references (endnotes) and bibliography.
• Authors are responsible for creating graphs, tables, and charts, if required in their paper.
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Last date for submission: 31st May, 2016
# Publications of the Centre of Excellence for Women’s Studies

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<tr>
<th>Year</th>
<th>Title of the publication</th>
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<tr>
<td>2015</td>
<td>The Ageing Home-Based Women-Workers in Karachi</td>
<td>Prof. Dr. Nasreen Aslam Shah</td>
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